WONDERFUL PRODIGIES OF Judgment and Mercy:

Discovered in

Above Three Hundred Memorable Histories,

CONTAINING

I. Dreadful Judgments upon Atheists, Perjured Wretches, Blasphemers, Swearers, Cursers and Scoffers.

II. The Miserable Ends of divers Magicians, Witches, Conjurers, &c. with several strange Apparitions.

III. Remarkable Presages of Approaching Death, and of Appeals to Divine Justice.

IV. The Wicked Lives, and Woful Deaths of Wretched Popes, Apostates, and Desperate Persecutors.

V. Fearful Judgments upon Cruel Tyrants, Murderers, &c. with the Wonderful Discovery of Murders.

VI. Admirable Deliverances from Imminent Dangers and Deplorable Distresses at Sea and Land.

VII. Divine Goodness to Penitents, with the Dying Thoughts of several Famous Men concerning a Future State after this Life.

Impartially Collected from Antient and Modern Authors, of undoubted Authority and Credit, and Imbellished with divers Curious Pictures, of several Remarkable Passages therein.

By *R. B.* Author of the History of the Wars of *England*, and the Remarks of *London*, &c.

LONDON, Printed for *Nath. Crouch* at the *Bell*, next to *Kemp*'s Coffee-house in *Exchange-Alley*, over against the Royal *Exchange* in *Cornhill*. 1682.

Wonderful PRODIGIES

Discovered in above Three Hundred Memorable Historys

By R. B.

Devils of several Shapes in a Noblemans house in Germany pa. 20.

London Printed for Math: Crouch.

BRITISH MUSEUM

TO THE READER.

THIS small Treatise cannot be thought unseasonable in this Age, wherein Atheism and Impiety doth so much abound. And as the Holy Scriptures (which we ought first and principally to study and regard) do sufficiently discover the Wonderful Judgments of the Almighty upon Prophane and Impenitent Sinners in former Ages; so the Divine Justice hath not left it self without Witness in all Times since, of the like severe Vengeance against them; and since Examples commonly prevail upon Men more than Precepts, this little Collection may, by the Blessing of Heaven, prevail upon some profligate Offenders, to forsake their evil waies, lest they themselves be likewise made Examples and Monuments of God's Wrath and Displeasure: And as the Judgments, so likewise the Mercy and Goodness of God hath appeared in all Times & Places, towards those that put their

Truſt in him. or have returned [illegible] ſ
rious and hearty Repentance; of which w
have abundant Inſtances both in Scripture an
Hiſtory; and whe[illegible]f I have likewiſe tra
ſcribed ſome few out of very Approved an
Credible Hiſtorians, both Antient and Moder
whoſe Names are added to every particula
Relation, that they may thereby obtain th
more Credit with the Reader; who may her
find in a ſmall Manual, and for a ſmall Price
what has been diſperſed in ſeveral large Vo
lumes; and therefore I hope will not be unac
ceptable to the World: Which is the hearty de
ſire of

R. B.

CHAP

CHAP. I.

Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons; in several Terrible Examples.

NEver yet were any Nation or People so Barbarous, who by the Instinct of Nature have not alwaies believed a certain Deity; and the denying thereof was accounted so detestable, absurd, and contrary to Humane Reason, even among the Ancient Heathen, that they reckoned it to be horrible Blasphemy. The *Athenians* banished *Protagoras* both from their City and Country, and caused his Books to be openly burn, because in one of them he seemed to doubt of a Deity: Neither were they less severe toward *Diagoras*, sirnamed *The Atheist*, who being accused of Atheism, fled for fear of punishment; upon which they proclaimed, *That whosoever did kill him, should have a Talent of Silver in Recompence*, which is as much as six hundred Crowns: How much more then is the State of Christendom to be lamented, which is generally infected with this Contagious Pestilence? And how many bold and impudent Atheists are there in these Times, who daringly and confidently deny the Providence of God! believe not the Immortality of the Soul! think there is no such thing as a Life to come! and consequently they live like Swine and brute Beasts in the

world, wallowing in all manner of Lust and Sensuality! But let such mad, and brutish Wretches know, that they shall one day be convinced of their folly, when it is too late: And they may likewise find by the following Instances, which are of undoubted truth and certainty, that the Divine Justice doth sometimes execute his severe Judgments upon them in this world, and makes them Monuments of Vengeance, for deterring others, *That they may hear, and fear, and do no more so wickedly.*

I. A certain Blasphemous Wretch being drinking and merry at a Common Inn, among his Companions, asked them, *Whether they thought a man was possessed with a Soul, or no?* To which some replyed, *That the Souls of Men were Immortal, and that some of them after their release from the Body, lived in Heaven, and others were condemned to Hell, as we are taught from the Writings of the Prophets and Apostles*; but he replyed, and swore, *He did not believe the Soul did survive the Body, but that Heaven and Hell were meer Fables, invented by the Priests to get money*; *and as for his part, he would sell his Soul to any who would buy it.* Then one of his Companions took up the Cup, and said, Sell me thy Soul for this Cup of Wine, which he consented to, and drank it off: Now the Devil himself was there in the shape of a man (as he is commonly not far from such Debauchees) who bought it again of the other man at the same price; and soon after peremptorily demanded his Soul; the whole company affirming it was fit he should have it, since he bought it, not knowing who it was that asked it: But on a sudden this Infernal Merchant laid hold of this wretched Soul-Seller, and carried him into the Air before them all, toward his own Habitation, to the great astonishment and amazement of the Spectactors, and was never after heard of; but no question found to his cost that men had Souls, and that Hell was no Fable, contrary to his prophane and senseless Opinion. *Discipul. de temp. Serm.* 132.

II. Not inferiour to the former was the Impiety of one not many years since in this Nation, called *Marlin*, a Scholar by Profession, brought up from his Youth in the

University

Univer[illegible]*bridge*, and afterwards a scurrilous Poet, and Play-maker, who giving the Reins to his Wit and Fancy, ran into such Extreams, that he denied God, and Jesus Christ, and blasphemed the Trinity, not onely in words, but as it is credibly reported, writ Books against it, affirming our Saviour to be a Deceiver, and *Moses* a Seducer of the People, and the holy Scriptures to be but vain and idle Stories, and all Religion to be only a Politick Cheat and Device: But Heaven, by an eminent Judgment, stopt the mouth of this Blasphemer; for it happened, that as he intended to have stabbed a person, whom he had malice against, the other perceiving it, avoided the stroke; and withal catching hold of his wrist, he stabbed in his own Dagger into his own head, which wounded him in such a terrible manner, that notwithstanding all the help of Chirurgery, he died soon after, and that in a very sad condition; for he cursed and blasphemed to the last gasp; and his last breath passed out of his body with an horrid Oath, to the terrour of all that beheld him; and herein did the Divine Justice remarkably appear, in that his own hand which had written those Blasphemies, was made an Instrument to punish that head and brain, which had wickedly devised them. *Beards Theatre.*

III. In the year 1527. A young *Italian*, esteemed a man very brave, and valiant in Arms, was to fight with another young man, who (because he was melancholy, and spake very little) was called *Forchebene*; they went together with a great company to the Place appointed, which was without the Port of St. *Gall*; whither being come, a friend to the former went to him, and said, *God give you the Victory*; the proud young man adding blasphemy to his Temerity, answered, *How shall he chuse but give it me:* They came to use their weapons, and after many blows given and taken both by the one and the other; *Forchebene* being become as the Minister and Instrument of God, gave him a thrust in the mouth, with such force, that having fastened his Tongue to the Poll of his Neck (where the Sword went thorow, above

the length of a Span) he made him [illegible], the Sword remaining in his Mouth, to the end that the Tongue which had so grievously offended, might even in this world endure punishment for so horrible a sin. *L. Remys Consid. c.* 59.

IV. Another of our own Nation is not to be overpassed, who for Atheism may be compared to the former, and for God's severe Judgment upon him, may give place to none: It was a Gentleman in *Bark-shire*, whose Name I forbear to mention; This man had a great Estate, but was an open Scoffer, and Contemner of all Religion; a profest Atheist, and a Scorner of the Word and Sacraments, insomuch that I have heard it very credibly reported, that being Witness to the Baptizing of a Child, he would needs have it named *Beelzebub*. He was likewise given to all manner of Debauchery, keeping several notorious Strumpets openly in his House, without shame: He was so accustomed to Swearing, that he could scarce speak without an Oath. This miserable Man (or rather Brute) having continued long in this damnable course of life, at last Divine Vengeance found him out, for going one day a hunting with one of his Companions: As they were discoursing of divers Idle Stories, it pleased Almighty God to strike him with sudden death; for falling suddenly on the Crupper of his Horse, backward, he was taken off stark dead, with his Tongue hanging out of his Mouth, in a very fearful manner, and became a terrible Example of God's Justice against all wicked Atheists. *Beards Theatre.*

V. *Claverius*, an Author worthy of credit, who professeth that he had this Relation, not only by hear-say, but from Eye-witnesses, who saw it, gives this wonderful Account, That in the Month of *March*, 1632. there lived in the Borders of *Muscovia* a Noble-man, by Office a gatherer of Tribute, or Taxes, by name *Albertus Peviscius*; his manner was, when poor men could not presently pay their Taxes, to distrain upon their Cattle, and drive them to his own home: Now it came to pass, that this Noble-man being from home, lost all his unjust gains in one

one [illegible] for all his Cattle, both those he had taken by Violence, and what he had bought with his Money, suddenly dyed: This wretched man coming home, was told by his Wife and Servants what a fearful Judgment from God was befallen him, whereat he began to rage and rave extreamly; and taking his Musquet, shot it up against Heaven, breaking forth into these blasphemous speeches, *Let him that killed my cattle devour them; If thou wouldest not let me eat them, eat them thy self:* Upon these furious barkings against God, there fell some drops of blood, and this wicked man was turned into a black Dog, and howling, he ra to the dead Cattle, and began to feed upon them; and for ought I know (saith mine Author, who wrote this story presently after) is yet feeding upon them. His Wife great with Child, being astonished, and terrified with the strangeness of God's Judgments, shortly after died. *Clark's Exam. 1 Part.*

VI. *Simon Charmay* in 1201. having most subtilly and acutely disputed about the Trinity, some of his familiar friends perswaded him to put it into writing, that so the memorial of such excellent things might not be lost; whereupon he proudly brake forth into this Atheistical speech, *O Jesule, Jesule,* &c. *O little Jesus, little Jesus, how much have I confirmed and advanced thy Law in this Question! but if I had a mind to deal crosly, I know how with stronger Reasons and Arguments to weaken and disprove the same:* Which was no sooner spoken, but he was strucken dumb; and not only so, but he became an Ideot, and ridiculously foolish, and was made a common hissing and mocking-stock to all that saw him. *Mat. Paris.* Not much unlike this, is that of *Michael,* a blasphemous Jew, who as he was banquetting with his Companions, fell to blaspheming Christ, and his Mother, boasting, *That he had gotten the Victory over the Christians God*; but as he went down Stairs out of the Room, he fell down, and brake his Neck. *Fincelius.* Miserable was the end of *Perieres,* who writ a blasphemous Book, wherein he openly mocked at God, and all Religion; for he fell into most desperate despair; and notwithstanding strict watch was

kept about him, yet he killed himself [illegible] the year 1502. there lived one *Hermanus Biſwick*, a Grand Atheiſt, and a notable Inſtrument of the Devil, who affirmed, *That the World never had a beginning, as fooliſh* Moſes *dreamed; and that there were neither Angels, nor Devils, nor Hell, nor future a Life, but that the Souls of Men periſhed with their Bodies; and that Jeſus Chriſt was nothing elſe but a Seducer of the People; and that the Faith of Chriſtians, and whatever elſe was contained in the Holy Scriptures, was meer vanity.* Theſe Opinions full of Atheiſm and Impiety he was ſo hardened in, that he conſtantly avouched them to the death, and was for the ſame, together with his Books, deſervedly burnt in *Holland. Theat. Hiſt.*

VII. A certain Rich man at *Halterſtadt* in *Germany*, abounding with all manner of worldly happineſs, he gave up his whole Soul in delighting therein; ſo that he had no ſenſe of Heaven or Religion; yea, he was ſo Atheiſtical as to ſay, *That if he might lead ſuch a life continually upon the Earth, he would not envy thoſe that enjoyed Heaven, nor deſire to exchange his condition with them:* But ſoon after it pleaſed God, contrary to his expectation, to cut him off by death, and ſo the pleaſures which he doated on came to an end. But after his death there were ſeen ſuch Diabolical Apparitions in his Houſe, that no man durſt inhabit it, ſo that it became deſolate: For every day there appeared the Form of this Epicure, ſitting with a great many Gueſts, drinking, carouſing, and making good Cheer; the Table being furniſhed ſeemingly with all manner of Delicacies, and attended on by many Perſons, together with Fidlers, Trumpeters, and the like; ſo that whatever he delighted in while he was alive, was there daily to be ſeen; God permitting Satan to deceive mens ſight by ſuch Appearances, to deter others from living in ſuch a courſe of Atheiſm and Impiety. *Theat. Hiſt.*

VIII. At a Village called *Benarides* in *Spain*, two young men (one whereof was noted to be an outragious Swearer, and Blaſphemer of God's Holy Name) being together in the Fields, on a ſudden there aroſe a terrible Tempeſt

Tempest of Rain and Wind, accompanied with so impetuous a Whirlwind, that it amazed all that beheld it; the two young men seeing it furiously coming toward them, to avoid the danger ran away as fast as they could possible; but notwithstanding their haste, it overtook them, and for fear it should carry them up into the Air, they fell flat down upon the ground, where the Whirlwind whisked about them for some time, and then passed forward; one of them arose so affrighted, and in such an Agony, that he was scarce able to stand on his feet; the other lying still without motion, some that stood under an hedge hard by, came to see how he did, and found him to be stark dead, not without some wonderful symptoms of Divine Justice; for all his bones were so crushed, that the Joynts of his Legs and Arms were to be turned every way, as though his whole Body had been made of Moss; and besides, his Tongue was pluckt out by the roots, and could not by any means be found, though it was diligently sought for; and this was the miserable end of this wretched youth, who was made an Example to the World, of God's Vengeance against Swearers and Blasphemers. *Beards Theatre.*

IX. *Martiques*, Governour of *Brittany* in *France*, in the War against the Protestants, persuaded them to yield to the King, since their strong God had now forsaken them, and scoffingly said, *It was time for them to sing, Help us now O Lord, for it is time*, but he soon found that their strong God was able to defend them, and to confound the Proud; he himself being presently after slain in the Siege. *Acts & Mon.* Remarkable is the Relation of one *Libanius*, who was a Sophistical Atheist; he being at *Antioch*, demanded blasphemously of a Learned and Religious Shoolmaster, *What the Carpenters Son did, and how he employed himself?* To whom the Schoolmaster, full of the Divine Spirit, replyed, *The Creator of the World, whom thou disdainfully callest the Carpenters Son, is making a Coffin for thee, to carry thee to thy Grave*; at which the Sophister laughing, went away, and within few daies after died, and was buried in a Coffin, according to the Prophecy

of

of that Holy Man. *Beards Theatre.* In the y an *Arrian* Biſhop, called *Olympius*, being in the Baths of *Carthage*, openly ſcoffed, and blaſphemed the Holy and Sacred Trinity; but Lightning fell down from Heaven upon him three times, wherewith he was burnt and conſumed to Aſhes. There was alſo in the time of *Alphonſus*, King of *Arragon* and *Sicily*, in an Iſle toward *Africa*, a certain prophane Hermite, called *Antonius*, who impudently and impiouſly belched out blaſphemous ſpeeches againſt our Bleſſed Saviour, and the Virgin *Mary* his Mother, but he was ſtruck with a moſt grievous and tormenting Diſeaſe, ſo that he was eaten and gnawn to pieces with Worms till he died, *Æneas Sylvius.*

X. Neither hath Divine Vengeance left itſelf without witneſs againſt Curſers, and thoſe who by denying God give themſelves to the Devil; as may plainly appear by the following dreadful Examples. A Souldier travelling through *Marcia*, a Country of *Almaign*, and finding himſelf not well, went to an Inn, where he lay, to recover his health, and delivered to his Hoſteſs a certain ſum of money, which he had about him: A while after being recovered of his Sickneſs, he demanded his money again, but the Woman, upon conſultation with her Huſband, denied the receipt of any, and accuſed him of wronging her, in demanding what ſhe never received: On the other ſide, the Souldier was much enraged, accuſing her of cheating him; when the Man of the Houſe heard the noiſe, though he was privy to all before, yet he diſſembling the matter, took his Wife's part, and thruſt the Souldier out of doors; who ſeeing himſelf thus abuſed, drew his Sword, and ran againſt the door with the point thereof, whereat the Hoſt began to cry out, *Thieves, Thieves*, affirming, that he would have entred his Houſe by force, and have robbed him; whereupon the poor Souldier was taken, and caſt into Priſon, and by proceſs of Law, was ready to be condemned to death; but the very day wherein this heavy Sentence was to be pronounced, and Executed, the Devil entred into the Priſon, and told the Souldier, *That he was con-*

demned

dem... to dye; nevertheless, if he would give himself, Body and Soul to him, he would promise to deliver him out of their hands: The Prisoner replyed, *That he had rather dye, being innocent, and without cause, than to be delivered upon that account.* The Devil then represented to him the great danger of death wherein he was, and used all manner of craft to delude him; but finding all his Arguments ineffectual, he at length left his suit, but yet promised him both assistance, and revenge upon his Enemies for nothing; advising him when he came to his Tryal, he should plead not guilty, and declare his innocence, and the wrong which he suffered, and to entreat the Judge to grant him the favour, *That one in a Blew Cap, who was in the Court, might make his Defence for him*; (now this one in the Blew Cap, was the Devil himself.) The Souldier accepted his offer, and being called to the Bar, and Indicted of Felony, he presently desired to have his Attorney, who was there present, to plead his Cause; which being granted him, this witty crafty Lawyer began very cunningly to defend his Client, affirming him, *To have been falsly accused, and consequently would be unjustly condemned, and that his Host did withhold the money, and had offered him violence*; and to demonstrate the Truth of what he asserted, he reckoned up every Circumstance of the whole Action; yea the very place where they had hid they money. The Host on the other side very impudently denied all, wishing withal, *That the Devil might take him Body and Soul if he had:* This subtil Attorney in the Blew Cap, finding now the advantage which he had hitherto looked for, left off his pleading, and immediately seizing upon the Host, carryed him out of the Sessions-House, and hoisted him into the Air so high, that he was never after seen nor heard of. And thus was the Souldier wonderfully delivered from death, to the astonishment of all the Beholders, who were Eye-witnesses of this terrible Judgment upon this perjured, Curfing Host. *Wierus of Spirits, lib.* 3.

XI. *Luther* in his Exposition upon the *Corinthians*, gives this Relation; That a certain debauched Person, of

of a very wicked Life, and of such evil Education, that at every word he spake almost, the Devil was in his mouth; for which practice, though he was often reproved by his Neighbours, and exhorted to correct and amend so vile and detestable a Custom, yet it was all to no purpose: Continuing therefore in this damnable practice, it happened, that as he was one time passing over a Bridge, he fell down, and in his fall, he cryed out, *Hoist up with an hundred Devils*, which he had no sooner uttered, but the Devil, whom he had called for so oft, was at his Elbow, who presently strangled him, and carryed him away with him.

John Wierus gives an Account also to this purpose, That in the year 1551. at *Megalopole*, near *Voildstat*, it happened, that the People being drinking and carousing at *Whitsuntide*, a Woman in the company commonly named the Devil in her Oaths, till he that had been called upon so often, came on a sudden, and carried her thorow the Gate aloft into the Air, before all the company, who ran out in great astonishment, to see whether he would transport her, and observed her hanging in the Air without the Town; and then falling down on the ground, they found her stark dead. *Wierus.*

XII. The same Author affirms, That about this time there dwelt in a City of *Savoy*, a man who was of a very vicious conversation, and likewise a monstrous Swearer, who put many good men to much fruitless pains in admonishing and reproving him for his wicked behaviour; for he would give no ear to them, nor in the least reform his waies; now it happened that the Plague was in the City, and he was infected therewith; and therefore himself, his wife & kinswoman withdrew themselves apart into a Garden-house that he had; yet in this his Extremity did not the Ministers forsake him, but continually exhorted him to Repentance, and to discover to him his grievous Offences; but he was so far from being moved with these Religious Admonitions, that he seemed daily more and more to harden himself in his ill course of life; therefore hastening his own destruction,

[illegible]ction, it happened one day as he was swearing, denying God, and giving himself to the Devil, and calling for him with horrid vehemency; behold the Devil appeared, and suddenly snatching him up, carryed him into the Air; his wife and kinswoman looking on, and seeing him fly over their heads: In this his swift transportation, his Cap fell off his Head, and was found at *Rosne*, but himself was never after seen, nor heard of. The Magistrate being advertised hereof, came to the place where he was taken up, to be better informed of the Truth, and took the Depositions of the two Women upon Oath, of what they had seen. By this we may see the terrible, yet just Vengeance of God upon such Wretches; and it may be a warning to those who are so inspired by Satan, that they cannot speak but they must name him, who is both an Enemy to God and Man, instead of commending themselves to God, and praying for his Grace and Assistance. *John Wierus de Spirit.*

XIII. *Martin Luther* in his Table-talk mentions this Remarkable History: There was a Popish Priest, who had formerly been a Protestant, and Apostatized to Popery, as *Adam Budissina* testifies: This Priest thundered out most bitter curses against *Luther* in the Pulpit, Preaching at a Town called *Ruthnerwald*; and among the rest he wished, *That if* Luther's *Doctrine were true, a Thunderbolt might strike him to death:* Now about three daies after there arose a mighty Tempest with Thunder and Lightning, whereat this cursed Priest was extreamly afraid, his guilty conscience accusing him, that he had spoken falsly and maliciously against the Truth, and thereupon he ran with all speed into the Church, and there fell to his Prayers before the Altar; but the Vengeance of Heaven found out his Hypocrisie; for he was there struck with Lightning; and though they with much difficulty recovered life in him, yet as he was led homeward through the Church-yard, another flash fell upon him in such a manner, that he was burnt from the crown of the head, to the sole of the foot, as black as a Shoe, dying with a manifest mark of Divine Justice upon him. *Luthers Col. Men.*

XIV. *Theo-*

XIV. *Theodorus Beza* gives an Account of two [illegible] Instances of the severity of God's Judgment upon a Curser, and a Perjured Person, of his own knowledge. I knew, said he, a man in *France*, of good understanding, well instructed in Religion, and a Master of a Family, who in his anger cursing, and bidding the Devil take one of his Children, had presently his wish answered; for his Child was immediately possessed with an Evil Spirit, from which, though by the fervent and continual Prayers of good Christians, he was at length released, yet ere he had fully recovered himself, he died. The like we read to have happened to a Woman, whom her Husband in great rage devoted with bitter Curses to the Devil, upon which Satan immediately assaulted her, and robbed her of her Wits, so that she could never be recovered. Another Example, saith he, happened not far from hence, even in this Country, upon a Perjurer, who forswore himself, intending thereby to prejudice, and deceive another; but he had no sooner made an end of his false Oath, ere a grievous Apoplexy seized upon him; so that without ever speaking one word more, he soon after miserably died. *Beza, Homiliæ.*

XV. Strange and terrible is that which happened at *Nœburg* in *Germany*, to a Son who was cursed by his Mother in her Anger, wishing, and praying to God that she might never see him return alive; which accordingly happened; for the same day the young man bathing himself in the Water, was drowned, and never returned to his Mother alive, according to her ungodly wish. *Theat. Hist. Henry* Earl of *Schwartzenburg*, through a corrupt custom, used commonly to wish he might be drowned in a Privy; and as he wished, so it happened to him; for in the year 1148. he being in St. *Peter's* Cloister, in the City of *Erford*, with *Frederick* Emperour of *Germany*; the Emperour had occasion to go to the Privy, whither he was followed by some of his Nobles, and *Schwartzenbourg*, among the rest, when suddenly the floor that was under them began to sink, the Emperour immediately took hold of the Iron Grates of a windo[illegible]

window, whereat he hung by the hands till some came and succoured him; some of the Gentlemen fell to the bottom, and were drowned; and amongst others, this *Henry*, Earl of *Schwartzenburg*. *Wanley Hist. Man.* A young Courtier at *Mansfield* used upon any earnest asseveration to say, *The Devil take me if it be not so*; and the Devil indeed took him while he slept, and threw him out of an high window, where, through by God's good Providence, he escaped with his life; yet he learnt by experience to bridle his Tongue from all such cursed speeches; this being but a taste of God's Divine Wrath, which hath happened upon such Wretches as he. *Cyria Spangen.*

XVI. In the year 1557. the day before *Good-Friday*, at *Forchenum* in *Germany*, there was a certain Priest who was crooked in body and mind, through Age, and ill nature; and likewise so infirm, that he could not go but upon Crutches, yet he would needs be carryed up into the Pulpit to Preach a Sermon; his Text was in the Eleventh Chapter of the first Epistle to the *Corinthians*, from whence he took occasion to defend the Mass and other Errours of the Papists; and then breaking forth into a rage, he uttered these or the like blasphemous speeches; Oh *Paul, Paul! If thy Doctrine touching the Receiving of the Sacrament in both kinds be true; and if it be a wicked thing to Receive it otherwise, then would, the Devil might take me*; and then turning to the People, he said, *If the Pope's Doctrine concerning this Point be not true, then am I the Devil's Bondslave; neither do I fear to pawn my Soul upon it*: These, and many other horrible words he used, till the Devil came indeed transformed into the shape of a tall black man, terrible of countenance, and before him there was such a fearful noise and wind, that the People were afraid the Church would have fallen on their heads; but without doing the least hurt to any of the rest, he only took away the Old Priest, his Devoted Bondslave, and carryed him so far, that he was never heard of. The Bishop of *Rugenstine*'s Brother hardly escaped his hands; for he came

to

to fetch him, but he defending himself with his Sword, wounded his own body, and very narrowly saved his life. After this, there were many Visions seen about the City, as Armies of Men seeming ready to enter and surprize them, so that happy was he who could secure himself in a corner. At another time the like noise was heard in the Church, while they were Baptizing a Child, and all this for the abominable cursing and blasphemy of the prophane Priest. *Beards Theatre.*

XVII. At *Oster*, a Village in *Germany*, there happened a most strange and fearful Judgment upon a Woman who gave her self to the Devil, both Body and Soul, and used horrible Cursings and Oaths both against her self and others, which detestable Custom she practised upon all occasions, but more especially at a Marriage in that Village upon St. *John Baptist*'s day; and though the whole company exhorted her to leave off that monstrous Villany, yet she would not be perswaded, but continued therein till all the People were set at Dinner, and very merry; when the Devil having got full possession of her, suddenly appeared, and taking her away before them all, transported her into the Air with most horrible out-cryes and roarings; and in that manner he carryed her round about the Town, so that the Inhabitants were ready to die for fear; and soon after tore her body into four pieces, leaving a quarter of her in the four several high-waies, that all who came by might be witnesses of her punishment; and then returning to the Marriage, he threw her bowels upon the Table before the Mayor of the Town, with these words; *Behold these Dishes of Meat belong to thee, whom the like destruction awaiteth, if thou dost not amend thy wicked life.* The Reporters of this History were *John Herman*, the Minister of that Town, with the Mayor himself, and all the Inhabitants, they being desirous to have it known for Exanples sake. *Beards Theatre.*

XVIII. Most dreadful is that Relation of *Johannes Fincelius*; That in 1553. near *Bellisina*, a City in *Helvetia*, there were three prophane Wretches that played at

at Dice upon the Lord's Day, without the Walls of the City, one of whom called *Ulrick Schæterus*, having lost much Money, and offended God by many cursed speeches; at last expecting a good cast, he brake forth into this horrible and blasphemous speech, *If fortune deceive me now, I will thrust my Dagger into the very Body of God as far as I can*; and the cast miscarrying, he immediately drew his Dagger, and threw it up against Heaven with all his strength, when behold the Dagger vanished out of sight, and five drops of blood fell upon the Table in the midst before them, and immediately the Devil came, and carryed away this blasphemous Wretch, with such a fury and noise, that the whole City was amazed, and astonished thereat; the other two half distracted with fear, strove with all their might to wipe away the drops of blood from the Table, but all in vain; for the more they wiped them, the more clearly they appeared. The rumour of this dreadful Accident soon flew into the City, and multitudes flocked to the place, where they found the two other Gamesters washing the Board, whom by Order of the Senate they bound in Chains, and carryed toward the Prison; but by the way; as they were going thorow the Gate of the City, one of them was suddenly struck dead, with such a number of Lice, and Worms creeping out of him, as was wonderful and loathsom to behold: The Third, to avert the Divine Indignation which seemed to hang over their heads, the Citizens, without any further Inquisition or Tryal, put presently to death: The Table, with the spots of blood thereon, was taken, and reserved as a Monument of this fearful Judgment of the Almighty. *Clarks Examples.* 1 *p.*

XIX. It is notoriously known at *Oundle* in *Northamptonshire*, that one *William Hacket*, used upon occasion in earnest discourse, to curse himself in this manner; *If it be not true, then let a visible confusion come upon me*; and he wanted not his wish, as appears by the following Relation. In the year 2591. and the 33. of Queen *Eliz.* *Edmund Coppinger*, and *Henry Arthington*, two Gentlemen associating

associating themselves with this *Hacket*, who had formerly been a prophane and lewd Person, but now pretended great Reformation; these three ran into very strange and dangerous Opinions, and at last came to think, that this *Hacket* was anointed to be Judge of the World; and coming to his Lodging one day in *London*, *Hacket* told them, that he had been anointed with the Holy Ghost; then *Coppinger* asked what his pleasure was to command them; *Go*, saith he, *and proclaim in the City, that Jesus Christ is come with his Fan in his hand, to judge the Earth; and if they will not believe you, let them come and kill me if they can: Coppinger* answered, *That it should be done*; and thereupon he and *Arthington* ran immediately into the Streets, and proclaimed their Message; and when by reason of the confluence of People, they could go no further, they got up into two empty Carts in *Cheapside*, crying, *Repent, Repent, for Jesus Christ is come to Judge the World:* And so pulling a Paper out of their bosoms, they read out of it many things touching the Calling and Office of *Hacket*; as how he represented Christ, by taking part of his glorified Body, *&c.* They likewise called themselves the Prophets, one of Justice, and the other of Mercy. The Citizens being amazed at them, took *Hacket*, and carryed him before a Justice of Peace, who after Examination, committed him to Prison; and at the Sessions being found guilty of Sedition, and speaking Traiterous words against the Queen, he was condemned, and hanged on a Gibbet in *Cheapside*, uttering horrible Blasphemy against the Majesty of God. *Coppinger* died the next day in *Bridewell*; and *Arthington* afterward made a publick Recantation. Thus the Curse of *Hacket* happened to him; for a visible confusion came upon him, according to his wish. *Beards Theatre.*

XX. In the City of *Astorga*, a Mother in her rage cursed one of her own Sons with detestable Maledictions, wishing *The Devils in Hell to take him; and that they would fetch him out of her presence*; with many other horrible Execrations: This was about Ten a Clock at night,

it, and very dark; the Boy at last, for fear of her, went into a little Court behind the House, from whence he was suddenly hoisted up into the Air, by Men, in appearance, with grim countenances, of large stature, lothsom and horrible, and were indeed evil Spirits of Hell, who carryed him away with such swiftness (as he himself after confessed) that it was impossible for any Bird in the World to fly so fast; and falling down amongst certain Mountains of Bushes and Briars, he was drawn thorow the thickest of them; and being all over torn and rent, both in his cloaths, face and body, he began to call upon God, and to beseech him for his help and assistance; upon which these cruel Feinds were forced to bring him back again thorow the Air, and put him thorow a little window, into a Chamber in his Fathers House, where after much search and grief for him, he was found in this pitiful condition, and almost distracted with fear: And thus, though they had not power to to deprive him of his life, as they have done to others; yet God suffered them to afflict the Parents in the Son, to warn them to forbear such horrid wickedness. But above all, that is most remarkable which happened in a the Town of *Misna* in the year 1552. *Sept.* 11. where a passionate Father observing his Son to be slack in his business, wished *He might never stir from the place*; which he had no sooner spoken, but his Son stuck fast indeed; nor could by any means possible be removed, no not so much as to sit or bend his Body, till by the Prayers of good Christians his pains were mitigated, though not remitted; three years he continued standing, with a post at his back, for his ease; and four years sitting; at the end whereof he died; nothing weakened in his understanding, but professing the Faith, and not doubting of his Salvation through Jesus Christ: When he was demanded at any time how he did, his Answer usually was, *That he was fastened of God, and that it was not in Man but the Mercy of God only must release him. Clarks Exampl.* 1 *Vol.*

XXI. *John Peter*, Son-in-law to *Alexander* the cruel

Keeper

Keeper of *Newgate*, being a moſt horrible Swearer and Blaſphemer, uſed commonly to ſay, *If it be not true, I pray God I may rot ere I die*, which happened to him; for he rotted away indeed, and ſo died in miſery. To this may be added a notable Example of a certain young Gallant, that was a monſtrous Swearer, who riding in the company of divers Gentlemen out of *Cornwall*, in the daies of King *Edward* the Sixth; he began to curſe and blaſpheme moſt horribly, whom one Mr. *Hains* a Miniſter, with mild words reproved, telling him, *He ſhould one day anſwer for it*; whereat the Gentleman being in a fume, bid him, *Take no thought for him, but prepare for his own winding-ſheet*; *Well* (ſaith the Miniſter) *Amend, for Death gives no warning*; *as ſoon comes the Lambs Skin to the Market, as an old Sheeps*; *Gods wounds!* (ſaid he) *care not thou for me*, ſtill raging worſe and worſe, till at length going on their Journey, they came to a great Bridge, which was made over an Arm of the Sea; in paſſing of which this ſwearing Gallant ſpurred his Horſe with ſuch fury, that he leaped clear over the Bridge, with the Man on his back, who as he was falling, cryed out, *Horſe, and Man, and all to the Devil.* This terrible Story Biſhop *Ridly* preached and delivered in a Sermon at *Pauls Croſs*, and Mr. *Hains* himſelf reported the Truth thereof to Mr. *Fox*, from whence this is taken. *Acts and Monuments.*

XXII. At a Town called St. *Gallus*, in *Helvetia*, a certain Man that earned his Living by making clean foul Linnen; going into a Tavern, taſted ſo much of the Grape, that in his Drunkenneſs he uſed horrible Curſings, wiſhing, *That if ever he went into the Fields again to his old Trade, the Devil might break his Neck*; but when ſleep had conquered Drink, and Sobriety had reſtored his Senſes, he went to his buſineſs as formerly, remembring indeed his late words, but not regarding them; howbeit the Devil, to ſhew his double diligence, attended him in the likeneſs of a big ſwarthy Man, aſking him, *If he had not forgot his promiſe and vow which he had made the day before*; *and likewiſe demanding whether it*

wiſt

were not lawful to break his Neck? and withal struck the poor Man, trembling with fear, over the shoulders, that his feet and hands presently dryed up, and there he lay, not able to stir till he was carryed home; the Almighty not giving *Satan* so much power over him, as he himself wished, but yet permitting him to punish him in this manner, for his amendment, and our Example. *Beards Theatre.*

XXIII. A Man in *Lincolnshire*, for every trifle used to swear by *God's Precious Blood*, and would not take warning from his Friends, till at length falling into a grievous Sickness, he was again much persuaded by his Friends to Repent, whose counsel he still rejected; and hearing the Bell Toll, in the very pains of death he started up, swearing, *God's Wounds! the Bell Tolls for me, but he shall not have me yet*; whereupon the Blood issued out in a most fearful manner from all the joynts and parts of his Body, as Mouth, Nose, Wrists, Knees, Heels, Toes, and every where else; and so he miserably ended his wretched life. Mr. *Perkins.* Another, for many years together, had a wicked custom of Swearing by *God's Arms*; in the end his own Arm being hurt with a Knife, could not by any means be cured, but rankled, and festered daily more and more, and at last rotted so much, that it fell away piecemeal, and himself through anguish and pain thereof died. Mr. *Philip Stubs.* At *Tabinga* in *Germany*, a desperate Boy used to invent such New Oaths, as were not common; but it pleased God to send a Canker, or some worse Disease, which eat out his Tongue, that Instrument wherewith he blasphemed, *German. Hist.* There was a certain wretch, who in his life-time was dreadfully inclined to the horrid sin of Swearing; and when he came upon his Death-bed, his heart was so set on fire of Hell, and so exceedingly filled with enraged madness against Heaven, that he desperately desired the standers by to help him with Oaths, and to Swear for him, though he himself in the mean time swore as fast and furiously as he could. Mr. *Robert Bolton.*

XXIV. One

XXIV. One hearing Perjury condemned by a Minister, and how it seldom or never escaped unpunished, he in a bravery said, *I have often forsworn my self, and yet my Right Hand is no shorter than my Left*; which words he had scarce uttered, when such an Inflamation arose in that Hand, that he was forced to have it immediately cut off, lest it should have infected the whole Body, whereby it soon became shorter than the other. *Clarks Examples, 1 p.* A young Lady of a considerable Estate in *Saxony*, promised Marriage to a handsom Young Man, but of a mean Fortune; he foreseeing that Wealth and Inconstancy might alter her mind, freely discovered his thoughts to her, whereupon she made a thousand Protestations of her Constancy to him, and as many Imprecations upon her self, wishing, *That if ever she Married another, the Devil might take her away on the Wedding day*; yet afterwards a Person of more Wealth making his Addresses to her, she was contracted, and Married to him; a great Marriage-Feast was provided, but while they were at Dinner, two Men on Horseback came to the House, and as Strangers, were invited to the Feast; after Dinner one of them desired to lead the Bride a Dance; and taking her by the Hand, led her a turn or two, and then in the presence of her Bridegroom, and all her Friends, he caught her up in his Arms, crying in vain for help; and going out of the Gate, he hoisted her up into the Air, and vanished away together with his companions and Horses, so that she was never seen more. *Sword for Swearers.*

XXV. A Nobleman in *Silesia* having invited many Guests to Dinner, and prepared a Costly and Liberal Feast for them, it happened that instead of his Friends he only received their Excuses for not coming, at which the Nobleman in great rage broke out into these words: *Since all these People have thus failed me, I wish so many Devils of Hell would feast with me to day, and eat up my Provision made for them*; and so in fury left his House and went to Church, where there was a Sermon: He had not been long there, when a great Troop of Horse

A Blaſphemer turnd into a black Dog pa. 4.

A Woman torn in peices by the Devil pa. 14.

BRITISH
MUSEUM

men arrived at his House; they were all black, of extraordinary Aspect and Stature, who alighting in the Court, called a Groom to take their Horses, and bid another of the Servants to *run presently to his Master, and tell him his Guests were come*: The servant amazed, runs to the Church, and with short breath, and the little sense he had left, gave his Master an Account of what had fallen out; the Nobleman calls to the Preacher, and desires him to break off his Sermon, and to help him with his Spiritual Counsel and Advice; who persuades him to order all his Servants, with what speed they could, to depart the House. In the mean time the Nobleman with the whole Congregation, came within view of the House, which the Servants in great Affright had forsaken, but for haste had forgot, and left behind a young Child, who was the Nobleman's Son, sleeping in the Cradle. By this time the Devils were revelling in the Dining-Room, making a great noise, as if they had saluted and welcomed one another; they looked through the Casements, one with the Head of a Wolf; another of a Bear, a Cat, a Tyger, *&c.* taking Bowels, and quaffing, as if they had drank to the Master of the House? By this time the Nobleman seeing his Servants safe, remembred his Son, and asked, *What was become of the Child*; These words were scarce spoke, when one of the Devils had him in his Arms, and shewed him out of the Window. The Father at this sight, being almost without life, spying an Old Servant of his fetched a deep sigh, and said, *Ah Me! What shall become of the Infant?* The Servant seeing his Master in that Extasie replyed, *Sir, by Gods help I will enter the House, and fetch the Child out of the power of that Devil, or perish with him*; To whom his Lord said, *God prosper thy Attempt, and strengthen thee in thy Purpose*: The Minister then likewise blessing him, he goes into the House; and coming into the next Room where the Devils were then rioting he fell upon his knees, and commended himself to the Protection of Heaven: Then pressing in among them, he beheld them in their horrible shapes; some

sitting; some standing; some walking; then they all came about him at once, and asked him, *What business he had there*; He in a great Sweat and Agony, yet resolved in his purpose, came to the Spirit which held the Infant, and said, *In the Name of God deliver this Child to me*; who answered, *No, But let thy Master come and fetch him, who hath most Interest in him*; The Servant replyed, *I am now come to do that Office and Service to which God hath called me; by virtue of which, and by his power, to Seize upon the Innocent*; and so snatching him from the Devil, took him in his Arms, and carryed him out of the Room; at which they clamoured, and called aloud after him, *Ho thou Knave Ho thou Knave, leave the Child to us, or we will tear thee in pieces*; but he unterrified with their Diabolical Threatnings, brought away the Infant, and delivered it to the Father. After some few daies the Spirits left the House, and the Nobleman returned to his Antient Possession. Now, though the Devils had no power to hurt any body, but only destroyed the Victuals; yet it may be a warning to prevent wicked and rash Wishes and Curses. This History, though it may seem very strange, yet is related by *Beard in his Theatre*, *Heywood of Angels*, and several other very credible Authors, for an undoubted Truth.

XXVI. *Godwin* Earl of *Kent*, in the Reign of *Edward* the Confessor, 1055. sitting at Table with the King, it happened that one of the Cup-bearers stumbled, but did not fall, whereat *Godwin* laughing, said, *That if one Brother had not helpt another* (meaning his Leggs) *all the wine had been spilt*; With which words the King calling to mind his Brothers death, who was slain by *Godwin*, answered, *So should my Brother* Alfred *have helped me, had it not been for* Godwin; whereat *Godwin* fearing the King's new kindled displeasure, excused himself by many words, and at last said, *If I be any way guilty of* Alfred's *Death, I pray God I may never swallow down a morsel of bread more*; but he swore falsly, as the Judgment of God declared; for he was immediately choaked in the presence of the King, before he stirred one foot from the place.

Beards

Beards Theatre. In the daies of Queen *Mary* John Cooper, an honest Religious Man, was falsly accused by one *Grimwood*, for Treason, in speaking some words against the Queen, and was accordingly put to Death; but this Perjured Villain did not long escape divine Vengeance; for being shortly after about his Labour in the Harvest, and in good health, his bowels suddenly fell out of his Body and so he miserably died. *Acts. and Monuments.*

XXVII. In the Reign of Queen *Elizabeth*, *Thomas Lovelace*, by forged Letters, sought to have three of his Cousin Germans brought into question for their Lives, about Matters of High Treason; but the Malice and Forgery, of this wicked business being found out, the false Accuser had Judgment to be carryed on Horse-back about *Westminster-Hall*, with his Face to the Horse Tail, and a Paper on his Back containing his Offence; from thence to be carryed in the same manner, and set on the Pillory in the Pallace Yard, and there to have one of his Ears cut off; also to be set on the Pillory on a Market day in *Cheapside* with the like paper, after that to be carried into *Kent*, and at the next Assizes there to be set on the Pillory with the like Paper, & his other Ear to be there cut off; also to stand in the Pillory one Market day at *Canterbury*, & another at *Rochester*; and in all these Places his Offence to be openly Read; which Sentence was accordingly Executed, and may be rather thought too mild against such Villains, as by Forgery, Perjury, and False Swearing shall endeavour to destroy Innocent Persons. *Stows Annals.*

XXVIII. *Narcissus*, Bishop of *Jerusalem*, though a man famous for his Virtues and Faithfulness in the Reproof and Correction of Vice, was yet maliciously and falsly accused of Incontinency: There were three of these wicked and Suborned Varlets, who bound their Accusations with Oaths and fearful Imprecations upon themselves: The first of these, at the close of his Testimony, added, *If I say not the Truth, I pray God I may perish by Fire:* The second said, *If I speak any thing of falsehood, I pray God I may be consumed by some filthy and cruel Disease*; And said the third, *If I accuse him falsly, I pray God I may lose my sight, and become blind:* This wicked charge, al-

though it was not believed by such as knew the gre
Integrity of the Bishop; yet the good man, partly fo
grief to lye under such a scandal, and partly to reti
himself from worldly Affairs, left his Bishoprick, an
lived privately: But his forsworn Accusers escaped no
the All-seeing Justice of Heaven; for the first, accord
ing to his Imprecation, had his House set on fire (it
unknown how) and was therein himself, together wit
his Family, burnt to Ashes: The second languished a
way under a foul and loathsom Disease: The third see
ing the woful ends of his Companions, confessed al
the complotted Villany; and lamenting his case and
crime, he continued weeping so long, till he utterly
lost his sight; and thus God said *Amen* to all that the
had wickedly and presumptuously wished upon them
selves. *Eusebius lib. 6.*

XXIX. *Uladislaus*, King of *Poland* and *Hungary*, had
fortunatey fought against the *Turks* at the Mountain *He
mus*, and taken *Carambey*, the General of their Army; by
means of which Victory, he occasioned *Amurath*, Emp.o
the *Turks*, to sue for Peace, which was agreed to upo
honourable and advantagious Terms, and was solemnly
sworn to by the King of *Poland*, upon the Holy Evan
gelists, and by *Amuraths* Ambassadors in behalf of their
Master, upon the *Turkish* Alcoran. This being known to
the Pope, and other Christian Princes, they said, *it wa
unseasonable, unprofitable, and dishonourable*; whereupon the
Cardinal *Julian* is sent by the Pope as his Legate, to
break the Peace, and to absolve the King from his Oath:
The young King therefore by their persuasion, breaks
the League, and undertakes the War, with greater
preparations and vigour than formerly, advancing with
his Army to *Varna*, a City upon the *Pontick* Shore, doing
all the mischief he was able to the Enemies Country;
which as soon as the Great *Turk* understood, he returns
out of *Cilicia*, and enters Battel with the Christians;
where at the first the *Turks* were beaten, and retired
with great Slaughter, being almost ready to fly: *Amu
rath* seeing all brought into extream danger, beholding
the

the Picture of Christ Crucified in the displayed Ensigns of the Christians, he pluckt the Writing out of his bosom, wherein the late League was comprised, and holding it in his hand with his Eyes cast up to Heaven, he said; *Behold thou Crucified Christ, this is the League thy Christians in thy Name made with me, which they have without cause broken; now if thou be a God, as they say thou art, and as we dream, revenge the wrong now done unto thy Name, and Me, and shew thy Power upon the perjured People, who in their deeds deny thee their God*; It was not long after this, but the fortune of the Battel was quite changed, for King *Uladislaus* was slain, his head cut off by a Janizary, and fastned to the end of a Launce; Proclamation was made that it was the head of the Christian King, by which the rest were so daunted, that they fled; *Julian* the Legate also, who exhorted to this War, was slain, and his dead body exposed to the scorn and contempt of the common Souldiers, for that being a Priest, he had contrary to the Law of Nations advised, and persuaded to break the Peace. This battel was fought 1444. *Turkish History.*

XXX. In the year 1070, or thereabout, there arose so great a difference between the Emperor, *Henry* the 4th. and Pope *Gregory* the 5th, that the Pope excommunicated him, and depriving him of his Imperial dignity, caused *Rodulphus* Duke of *Swevia* to be made Emperor in his stead, after which, there happened a great Battel between them at the River *Ellester*, where the Emperor *Henry* had the victory; *Rodulphus* by a terrible blow, had his right Arm struck off from his Body, at which he cryed out, *Behold O ye Nobles, that right hand of mine which I gave to my Lord* Henry, *in confirmation of the fidelity I had sworn to him; which Oath notwithstanding, contrary to all Justice ad Equity I have violated, and am now thus justly punished. Zuing. Theat. vol. 2. lib. 7.*

Burghard, Archbishop of *Magdeburgh*, though in regard of his place and profession he ought to have given good example, and to have punisht Perjury in others, yet he thrice broke his Promise, and Oath to his own Citizens, the Senate and People of *Magdeburgh*; for first he besieged them with a great Army, and though they redeemed

deemed their liberty with a sum of Mony, he swearing not to besiege them any more, yet without any regard to Faith or Honesty he returned afresh to the Siege, but his perfidiousnes did not prosper for he was taken Prisoner at the next assault; yet he so appeased them with his humble carriage and demeanour, together with his repeated Oaths never to trouble them any more, but to continue their stedfast friend for the future, that they not only freed him from his Imprisonment, but restored him to all his dignities with great solemnity. Nevertheless the Traiterous Archbishop returning to his old vomit, procured a dispensation for his Oath from Pope *John* the 23. and began again to molest, vex, and murder the Citizens, whom he had vowed to protect; but vengeance at last overtook him, for being catched once again, and imprisoned, while his Friends were treating for his liberty, the Jaylor beat him to death with the bar of a door, or as some say with an Iron rod out of a window, and so at last his Perjury found its desert. *Beards Theat.*

XXXI. In the Reign of Queen *Elizabeth*, there was one *Anne Avery* a Widow, who forswore her self for a little Mony which she should have payed for six pound of Flax at a shop in *Woodstreet*, upon which she was suddenly surprized by the Justice of God, and fell down immediately speechless, casting up at her mouth what nature had ordained to pass another way, and in this agony dyed. *Clarks Examples.* About the beginning of *April*, 1661. A Woman in *Derbyshire* having couzened a Boy of some Mony, was charged with it, but she stiffly denied it, and being further urged to confess the truth, she in a fearful manner prayed God, *That the Earth might open, and swallow her up quick if she had it*, and immediately the Earth under her opened, and she sank into it, and being afterwards digged for, they found her nine foot within the Earth, and that very Mony was found in her pocket. *Clarks Examples, 2 vol.*

XXXII. In the Year 1551. Five drunken men quaffing together in the Kingdom of *Bohemia*, prophaned the name of God with horrible Blasphemies, and the Picture of the Devil being painted upon the wall, they caroused healths to him, which the Devil pledged soon after, for the next morning all five were found dead, their necks being broken, and quashed to pieces, as though a wheel had gone over them, blood running out of their mouths, nostrils, and ears, to the great astonishment of the spectators. *Johan Fincel.* Not many years since, two men contended together, who should pour forth most blasphemies against God, but whil'st they were exercising this devilish contention, one of them was strucken with madness, and so continued to his lives end. In the same manner several young men at *Rome* agreed together that he should have the victory, who could swear most, but as soon as they entred into this wicked strife, one of them was deprived of the use of his tongue, another of his reason and understanding, and the rest remained for some time as dead men, God reserving them alive for Repentance. *Beards Theat.*

XXXIII.

XXXIII. At *Eſlinga* in *Germany*, a certain Nobleman having loſt much Mony at play; fell into horrible Execrations and Blaſphemies, and commanded his man to bring him his Horſe, that he might ride home in a very dark night; his Servant diſſuaded him from his Journey, affirming how dangerous the way was, by reaſon of the waters, and Fens that lay in the midſt, whereat he began to rage and ſwear the more, and reſolved to go; but as he was riding along, he was encountred by the way with an Army of Infernal Souldiers, or Evil Spirits, who beſet the Nobleman on every ſide, and threw him from his Horſe; now there was in his Company a virtuous, and valiant Gentleman, who ſet him again on his Horſe, and held him on one ſide, whom when the Spirits durſt not attempt, by reaſon of his Innocence, they vaniſhed out of ſight; the Nobleman was carried into a Monaſtery hard by, where he lay three days and died, ſuch many times is the end of horrible, and fearful Blaſphemers. *Lonicerus.* A Vintner who accuſtomed himſelf to Blaſpheming, Swearing, and drunkenneſs, and delighted to entertain ſuch as were like himſelf to ſwallow his Wine; upon the Lords Day ſtanding at the door with a Pot in his hand, to call in more gueſts, there came ſuddenly a violent Whirlwind, and carried him up into the Air, in the ſight of all men, and he was never ſeen more. *Beards Theatre.*

XXXIV. Lamentable is the Relation of what happened in *Holland* in *June* laſt 1681. as it is written by *Theodorus Paludanus*, a Proteſtant Miniſter at *Lewarden* in *Freizland*, which may ſerve for a Terror to all wretched Swearers and Drunkards; A Perſon named *Dowee Sitſes*, a Maſon in that Country, being reported ro be in a deſperate condition, I accompanied a Gentleman, who was ſent to him by Order from the Lords of the Provincial, where we found two Maſter Chirurgions, and their two Servants buſie in making Plaiſters, and dreſſing the Patient, and he in ſuch a lamentable condition, as we could not behold but with amazement, his Hair was burnt off his Head to his Ears; his whole Face burnt except his Eyes, his Arms burnt in ſeveral Places, his Hands to the ends of his fingers were burnt like a roſted Fowl, but could move all his fingers, his Breaſt and Back burnt in ſeveral places, and yet his ſhirt whole, his Belly under the Navel, for about the breadth of an hand was as black as a ſtock, in which place the Chirurgeons made ſeveral inciſions, and he felt it not, his Privities, Hip Thighs, and Legs were terribly burnt, yet not his ſtockins, his feet were alſo burnt, and indeed no part was free, ſo that he was a woful ſight; after the Patient was dreſt, and had got a little breath, both he and his Wife gave a full account of the following paſſages upon Oath; Upon the 15 of *June* laſt at Evening, this *Dowee Sitſes* came drunk into a Tavern, where he with the Man of the Houſe, and another drank three Quarts of Wine, and coming home at ten at night, he lay down to ſleep upon Cuſhions

in the Kitchen, and fell into a dream about a Story he had read in a book of *Simon de Vries*, of a certain Company that danced in Masquerade, with every one a lighted Torch in their hand, wherewith they burnt one another; whereupon he waked, and stood up, thinking to go into the yard to make water, and of a sudden he found himself of a light flame in the midst of the room, which burnt him thus dreadfully, and some part of his Cloaths; upon which he cryed out for help, but none came; then he began to faint, and in his distress cryed out; *O God be gracious unto me a poor Sinner*; and thereupon the flame ceased in the twinkling of an Eye, but he growing faint, laid his head upon a Cushion in the room; about two in the morning his Wife came down and found him in this sad condition, and felt something under her feet, which was like a parcel of red ashes and burnt rags, and taking hold of her Husband, had only a burnt piece of his Sleeve in her hand, whereupon she cries out, *O Lord!* Dowee, *Thou art grievously burnt*: He answered, *The Devil hath brought me in this Case*; upon which she called in the Neighbours, and Chirurgions; his Wife said he had been much given to Drunkenness, and often reproved in vain by the Ministers, that he drank much Brandy, and other strong Liquors, though he had often sworn against it, and usually cursed himself, *Wishing that if he were drunk again, the Devil might tear him Limb from Limb*, so that God made use of the Devil as an Executioner of his Judgment to bring the miserable mans own curse upon him, not one Limb or Member being left upon him. *Drunkard forewarned.*

XXXV. Remarkable is the Relation, of undoubted credit, (and with which we shall conclude this Chapter) of the Dreadful Judgment that happened upon one *John Duncalf*, of *Kings-Swinford* in *Staffordshire*, who in *January* 1677. coming to the House of *Humphrey Baly* at *Grangewell*, about three miles from *Wolverhampton*, He begged of the Woman Victuals and Drink, who formerly knowing him, and compassionating his condition, freely gave it him; but while she was stooping to draw him some Drink, he stole her Bible, and sold it afterward for three Shillings, to a Maid not far off, whereby the Woman came to hear of it, and paying her the Money, received it again, but could not hear what was become of the Man; but a while after *John Duncalf* hearing it discoursed that he stole a Bible, grew very angry, and gave out threatning words against a young Man that Reported it; but being severely charged with it, he did not only deny it with some fierceness, but execrated, and cursed himself, wishing, *his Hands might rot off if it were true*; which words he had no sooner uttered, but by his own confession to divers that came to see him in his miserable condition, he said, *That immediately thereupon he had an inward horrour and trembling upon him, a dread and fear of the Divine Majesty and Justice of God; which fear and working of his Conscience, continued*

many

many daies after; and being asked upon this ingenuous acknowledgment, *Why he did not confess his wickedness, and endeavour that the Bible might be restored to the owner*; he answered, *The Devil and his own heart would not suffer him*, but acknowledged, *That within a few days after his cursing himself, his flesh began to look black at the wrists of his hands, and so continued divers weeks before it did sensibly rot*; when he finding himself weak and faint, and fearing an Ague, was going to his acquaintance, but not being able to go further, he laid himself down in a Barn, and there continued two daies and nights before he was found, from whence he was removed to another Barn near *Wolverhampton*, and had a Keeper appointed him: His flesh began first to rise in great knots and lumps at his wrists and knees, and to break and run, and after to shrink from the Bones; at which time white putrid matter came out abundantly, causing exquisite pain and torment; and the smell was so offensive for several weeks together, that those who came to visit him (who were many thousands) were not able to abide the place, nor stand near without door, except they had herbs, or other things to smell to: After this many little Worms came out of his rotten flesh, and soon after both his Leggs fell off at his knees, and then both his Hands; he constantly acknowledging it to be the just Judgment of God for this fearful curbing of himself, and for all his other sins; desiring the Prayers of some Reverend Divines, who came to visit him in his misery, *That God would give him Repentance, and pardon his sins of Idleness, Stealing, Lying, Cursing, Swearing, Drunkenness, Unclean Thoughts, and constant Prophaneness; and that he would save him for Christs sake, and give him patience in the mean time.* Thus he continued a dreadful Spectacle of Divine Justice for some weeks, and then died, and may be looked upon as a Monument of God's severity; and that although *Sentence against every evil work is not always Executed speedily*, yet God leaves not himself without Witness in this, as well as in former Ages against Atheism and Impiety; and particularly against Blasphemers, Scoffers, Swearers, Cursers, and Perjured Persons, as manifestly appears by the foregoing dreadful Examples.

CHAP. II.

The miserable ends of Magicians, Conjurors, and Witches, with an account of Apparitions, Possessions, and other strange, and wonderful Feats and Illusions of the Devil.

THat there are really Magicians, Conjurers, and Witches, who have commerce, and familiarity with evil Spirits, is so clear, and plain, both from holy Scripture, Councils, Canon & Civil Laws in all Nations, that none but those Atheists who would endeavour to persuade themselves there are no Spirits, and consequently no other Life after this, ever denied it, but since the reality of this converse with *Demons*, and their appearances, and Possessions has been so clearly demonstrated in former Ages, but especially in this, by persons of most acute judgment and Learning, wherein they have fully answered all Objections to the contrary, I shall not now ingage in the least in the controversy, but shall only give an account of the miserable deaths of some Persons mentioned in History, who were concerned in these cursed Arts, and likewise of some remarkable Apparitions, and actions of evil Spirits, and their taking possession of the Bodies of several Persons, and tormenting them; with several other strange Feats, and illusions of Satan, as I have collected them from very credible and approved Authors; together with the danger of those who are so vainly curious in knowing future events, as to enquire, or ask Counsel of any of these Sorcerers, which is so strictly forbid in the Law of *Moses*.

I. *Saul*, the first King of *Israel*, being much disturbed in mind for fear of the Army of the *Philistines*, which came against him, would by all means know aforehand the issue

sue of this doubtful War; now whereas before whil'st he performed the duty of a good King, and obeyed the Commandments of God, he had cleansed his Realm of Witches and Inchanters; yet he is now so sensless, as in his extremity to ask Counsel of them, adding this wickedness to all the rest of his Sins, that the measure thereof might be full; he went therefore to a Witch to know his Fate, who caused a Devil to appear to him in the shape of *Samuel*, and foretel him of Gods just Judgment upon him in the final ruine and destruction of himself and his Family. An example not much unlike this in the Event we find recorded of *Natholicus* the 31 King of the *Scots*, who after he had unjustly usurped the Crown and Scepter, and by much blood-shed had obtained the Throne of that Kingdom without any legal Right or Title thereunto, he endeavoured by the same means to confirm and establish the Government to himself, and therefore, as guilt is always accompanied with suspition and fear, he sent one of his trustiest Servants to a Witch, to enquire of things to come, both how long he should enjoy the Crown, and how many years he should live; the Witch answered, *That he should not live long, but should shortly be murdered, not by his Enemy, but by his familiar Friend*; and when the Messenger was very earnest to know who should kill him, she answered, *He himself should do it*; the man at first heard this with detestation, abhorring the thought of any such Villany, yet at length considering that it was not safe to discover the Witches answer, and on the other side that it could not be long concealed, he resolved for his own security, rather to kill the Tyrant with the favour of many, than to save him alive with the hazard of his own head; therefore as soon as he was returned home, he desired the King that he might speak with him in private about the Witches answer, & there he suddenly slew him, & gave him his just desert, both for his horrible cruelty, and wicked Sorcery; let all those that make no conscience of running to Witches, either for lost goods, recovery of their own or Friends health, or upon any other occasion, remember this example, either for their

instruction to amend, or for their terrour if they continue that deviliſh practice, *Buchan. Hiſt. Scot. lib.* 4.

II. As divers very worthy Authors have credibly related ſeveral wicked actions committed by Magicians, & Witches, ſo ſome of them have recorded the manner of their entring themſelves into that curſed profeſſion, and the Ceremonies thereof, as they have been diſcovered by thoſe who have renounced thoſe deteſtable practices, which it may not be improper here briefly to relate. The Wizards and Witches being met at a place and time appointed, the Devil there appears to them in human ſhape, admoniſhing them to be faithful, and promiſing them ſucceſs and length of Life; then thoſe that are preſent, recommend the Perſon who is to be entred; the Devil then requires him to renounce the Chriſtian Faith, and Sacraments, and giving him his hand, tells him that this alone is not ſufficient, but that he muſt worſhip him likewiſe, and give himſelf to him Body and Soul for ever, and bring as many as poſſibly he can into the ſame Society, and that he muſt prepare himſelf certain Ointments, and then be confirmed therein. *Manlius* writes, that in the Year 1553, Two Witches ſtole a Neighbors Child, and murdering it, cut it in pieces, and put it into a Kettle to boil, when the ſorrowful Mother looking for her Infant, came by chance into the houſe, & found the Limbs thereof horribly conſumed; for which abominable Fact the Authors of it were burnt, having confeſſed this their villany. Another Author ſays, two other Witches are reported to have killed abundance of Children, and that in *Germany* Eight Witches were taken, who confeſſed they had murdered an hundred forty and five Children in making their Ointments; they are alſo reported to have each of them a Spirit or Imp attending on them, who are to aſſiſt and obey them in all things, and to give them notice of their ſolemn Meetings, or appointments, at which time it is ſaid, they ſeparate themſelves from all company, and night being come, they ſtrip themſelves naked, ane anoint themſelves with their Ointments; then are they carried out of the houſe, either by the window

dow, door, or Chimney, mounted on their Imps, to their meeting place, which is sometimes many hundred miles from their dwellings, where they find great numbers of Wizards and witches arrived by the same means, who all make their accustomed reverence to *Lucifer* in his Throne, adoring him, proclaiming him their Lord and rendring him all honour, as their King; this Solemnity being finished, they sit at Table, where no delicate meats are wanting to please their appetites, after which they dance, and the Incubusses in the shape of proper men satisfy the lusts of the Witches, and the Succubusses serve for Whores to the Wizards; sometimes at their solemn Assemblies the Devil commands each to tell what wickedness he hath done, and according to the detestableness thereof, he is honoured and applauded; these, and many other such wonderful things are mentioned by Authors of good credit, and several Persons have made Confession, and given an account thereof.

III. In the year 1645. One *Rebecca Jones*, being suspected for a Witch, was brought before Sir *Harbottle Grimstone*, and Sir *Thomas Bows*, Justices of the Peace for *Essex*, to whom she voluntarily confessed, *That about 25 years before, living with one* John Bishop *in that County, there came one morning to the door a very handsom young Man, as she then thought, but now she thinks it was the Devil, who asked her how she did, and desired to see her left wrist, and then he took a pin from her sleeve, and pricked it twice, and there came out a drop of blood, which he took upon his finger and departed; and going a while after to St.* Osyths, *she met a Man in a ragged Suit, with such great Eyes, as much affrighted her, who came to her, and gave her three things like to Mules, having four feet apiece, but no tails, and black, and bid her nurse them till he desired them again*, she asked what she must give them, he answered Milk, & that they would not hurt her, but would avenge her on her Enemies, and bid her murther some, but not too many, and he would forgive her, and then went away; after which she said, *She sent one of these Imps to kill a Sow of one* Benjamin Hows, *which was done accordingly*; *she then with one* Joyce Boanes, *did send*

each

each of them an Imp to kill one Thomas Brunstead *of* S[illegible] Osyths, *who dyed about three weeks after, and she believes the two Imps killed him*; she confest likewise that she sent another of her Imps to *Brunsteads* house to kill his Wife, and that the reason of her offence against them, was because they beat a Son of hers upon a small occasion; for these and other villanies this woman was arraigned at *Chelmsford*, and upon her own confession condemned and hanged. *Inform of Witches.*

IV. There was a Conjurer at *Saltzburg* in *Germany* who boasted that he could gather together all the Serpents within half a mile round about, into a Ditch, and feed them, and bring them up there; and being about the Experiment, behold the Old and Grand Serpent came in the while, which whilst he thought by the force of his Charms to make enter into the Ditch among the rest, he set upon him, and inclosed him round about like a Girdle; so strongly, that he drew him by force into the Ditch with him, where he miserably died; and so this Jugler was couzened by the Devil, who was more cunning than himself. *Beards Theatre.* Lamentable was the Death of the Governour of *Mascon*, a Magician, whom the Devil snatched up while he was at Dinner, and carryed into the Air, three times round about the Town of *Mascon*, in the sight of many Spectators, to whom he cryed out, *Help, Help my Friends*: so that the whole Town stood amazed thereat; yea the remembrance of this strange Accident continued in the minds of the Inhabitants in and about that Country long after with horrour: It was Reported, That this wretch had given himself to the Devil, and had provided store of *Holy Bread* (as they called it) which he alwaies carryed about with him, thinking thereby to secure himself from him; but it served to little purpose, as the sequel declared. About the year 1437. *Charles* the Seventh, being King of *France*, Sir *Gyles* of *Brittain*, High Constable of *France*, was accused for having murdered above an hundred and threescore Infants, and Women with Child, with whose blood he writ, or caused to be written

Book

Books full of Conjuration, hoping by such abominable practices, to obtain great perferment; but it happened quite contrary to his Expectation; for being convicted of these horrible crimes, (it being the Divine Will that such gross and horrid iniquities should not go unpunished) he was condemned to be hanged and burnt to death, which was accordingly executed upon him at *Nants* by the Authority of the Duke of *Britta'n*, *Beards Theatre*. *Johan. Mirandula* saith, That there was in his Time a Conjurer, who promised to present to a curious but no very wise Prince, the Siege of *Troy*, and *Hector* & *Achilles* fighting together as if they were alive upon a Stage, but he could not be so good as his word; for while he was practising his Hellish Arts to this purpose, he was carryed away alive by the Devil, and never after heard of. It is not long since that there was a man called *Coulen*, livingin *Lorrain*, who was given over to this cursed Art of Necromancy; and amongst other wonderful feats, he would suffer Muskets and Pistols to be shot at him, and would catch the Bullets in his hands without receiving any hurt; but one time it happened, that one of his Servants being angry with him, struck him such a blow with a Pistol, that notwithstanding all his cunning, he was killed therewith. *Beards Theatre*.

V. There was within the memory of our Fathers (saith *Camerarius*) *John Faustus* of *Cundligen*, a *German*, who had learned the Black Art at *Cracovia* in *Poland*; he meeting one day at the Table with some who had heard much of his Magical Tricks, was earnestly entreated by the Company to show them some sport; and being overcome in the end by the Importunity of his Pot-Companions, who were also well armed in the head promised to shew them whatsoever they would have; they with a general consent require him to bring into the place a Vine laden with ripe Grapes, ready to be gathered; for they thought because it was in the month of *December*, *Faustus* could not show them that which was not; yet he condescended to them, saying, *That immediately before they stirred from the Table, they should see the*

Vine

Vine they desired; but upon this condition, that they should not speak a word, nor offer to rise from their places, but should all tarry till he bid them cut the Grapes; and that whosoever should do otherwise, was in danger to lose his life: They having all promised to obey him *Faustus* so charmed the Eyes of these drunken Revellers, that they saw, as it seemed to them, a marvellous goodly Vine, and upon the same so many bunches of Ripe Grapes, extraordinary fair, as there were men sitting at the Table, who being inflamed with such rare Dainties, and very dry with much drinking, every man takes his Knife in his hand, looking when *Faustus* would give the word, and bid them cut the Cluster; but he having held them a while in suspence about this vain piece of Witchcraft, behold all the Vine and the Bunches of Grapes were in the turn of a hand quite vanished away; and every one of these drunken Companions, thinking he had a Cluster of Grapes in his hand, ready to lop off, was seen to hold his own Nose with one hand, and the sharp Knife with the other, ready to cut it off; so that if any of them had forgot the Conjurers Lesson, and had been never so little too forward, instead of cutting a Bunch of Grapes, he had whipt off his own Nose: This wicked wretch is reported to have led about with him an Evil Spirit, in the likeness of a Dog; and being at *Wittenburg*, an Order was sent from the Emperour to seize him, but by his Magical Delusions, he made his escape; and afterward being at Diner at *Noremburge*, he was secretly sensible by an extraordinary Swear which came upon him, that he was beset; whereupon he suddenly paid his Reckoning, and went away, but was hardly out of the City Walls ere the Serjeants and other Officers came to apprehend him; yet Divine Vengeance followed him; for coming into an Inn, in a Village of the Dukedom of *Wittenburg*, he sate very sad, and his Host demanding the cause thereof, he answered, *That he would not have him affrighted if he heard great noise and shaking of the House that night*, which happened according to his own prediction; for in the morning he was found dead by his Bedside,

side, with his Neck wrung behind him, and the House wherein he lay was beaten down to the ground. *Wanly Hist. Man.*

VI. *Fazelus* writes, that a certain *Sicilian* called *Lyodor*, a most notorious Magician, got himself great repute in the City of *Catania*, by his wonderful Illusions, for he seemed by the Extraordinary working of his Charms and Spells, to transform Men into brute Beasts, and to bestow upon all things else such form and likeness as himself pleased; and by general Report he drew to him as soon & as easily Persons that were distant from thence many daies Journey, as those that were in the same Place; he did also many injuries and shameful outrages to the Citizens of *Catania*; so that the common People bewitched with a fearful and false Opinion fell to worshipping of him; and when for his wicked deeds he was condemned to die, he by virtue of his Charms escaped out of the Hangmans hands, causing himself to be carryed in the Air by Devils from *Catania* to *Constantinople*, and after that brought back again from thence into *Sicilia*: This made him admired of all the People, who imagining the Divine Power was laid up in him, they ran into an horrible Errour, offering him Divine Honour: But at last *Leo*, Bishop of *Catania*, inspired with a sudden Zeal, laid hands on this Devilish Magician in an open place before all the People, and caused him to be cast alive into an hot burning Furnace, where he was consumed to Ashes. *Schotus Phil. Curios.*

VII. In the year 1558. in a Village near to *Ihena* in *Germany*, a certain Magician being instructed by the Devil, in the Composition of divers Herbs, restored many to their Healths: he had daily commerce with Evil Spirits, and used their Counsels in the curing of Diseases; but it happened that there was some difference betwixt him, and a Neighbour of his a Carpenter, who so exasperated him by some urging words, that in few daies after he caused the poor Carpenter by his Magical Arts, to fall into a grievous Disease: The poor Carpenter sent for this Magician, and entreated him to help him

him in his extremity; the Magician under pretence of friendship, though with inward design of revenge gave him a Potion composed of such venemous Hearbs and Roots, that the man by taking it, soon after died; whereupon the Carpenters Wife accused the Magician of murdering her Husband, and the cause is heard before the Senate of *Thena*, who upon examination of all circumstances caused him to confess the murder, and many other villanies; for which he was fastned to a stake, and burnt to death. *Beards Theatre.*

VIII. *Delrio* in his Magicaldiscourses gives this Relation. Two Magicians met together in the Queen of *Englands* Court, as I have it from unquestioned witnesses; these two agreed, that in any one thing they should infallibly obey one another; the one therefore commands the other to thrust his head out of the Casem. of a Window which he had no sooner done, but a large pair of Stags Horns, were seen planted on his forehead, to the great pleasure of the Spectators, who joked upon him with a thousand abuses, and mocks; he resenting the disgrace, and thirsting after revenge, when his turn came to be obeyed, he with a Charcoal drew the Lineaments of a man upon the wall, and then commanded the same Magician to stand under that Picture, that the wall should immediately give place to receive him; the other apprehensive of the extream danger he was in, began to beseech him that he would excuse him, but the other absolutely refused, being therefore compelled, he stands under it, and then the wall seemed to open, and he being entred therein, was never afterward seen more. The same Authors sets down another Relation as a matter of undoubted truth; a notable Conjurer, for a tryal of his great skill, had cut off the head of the Inn-keepers Servant, where he lodged, and when he was about to set it on again, he perceived he was hindred by the presence of another Magician, that chanced to be by at that time; he therefore besought him that he would not oppose him; but the other not regarding his request, the first Magician caused a Lily to spring out upon the top of the

Table,

Table, and when he had chopped off the head of it, together with its Flowers, upon the sudden down falls the Magician that had hindered him, headless to the ground; that done, he sets on the head of the Servant again, and speedily conveys himself away, lest he should be questioned for the murder of his Rival. *Delrio, Disquis. Magick.*

IX. There was a young man at *Friburg* in *Germany*, who by the help of a Magician, hoped to enjoy a young woman whom he earnestly loved; the Devil appeared to him in the likeness of the same Maid, and the young man putting forth his hand without the inchanted Circle to imbrace her, was presently grasped of the wicked Spirit, who crushed him against a wall, and made the pieces of him fly every way round about, and cast the remainder of the dead body so torn in pieces at the Conjurer, who therewith fell down in the place much bruised, and not able to stir from thence, till some hearing a cry and noise ran to him, took him up, and carried him away half dead. *Camerarius Ox. Sul Bladud* the Son of *Lud*, King of *Brittain* (now called *England*) who as our late Histories report, built the City of *Bath* and likewise made the Baths therein; this King addicted himself so much to the deviliſh Art of Necromancy, that he wrought wonders thereby, insomuch that he made himself wings, and attempted to fly (as it is related of *Dedalus*) but the Devil, who was alwaies a deceiver forsook him in his flight, so that he fell down, and broke his neck. *Beards Theatre. Philip Melanchon* reporteth that he had an account from two men of good credit, & repute, that a certain young Woman of *Bottonia*, two years after her death, returned again in humane shape, and went up and down the House, and sat at meat with them, but eat little; this young Woman being one time in company among other Virgins, a Magician came into the place, who being skilful in Diabolical Arts, he told the People about her, *That that Woman was but a dead Carkass, carryed about by the Devil* and presently he took from under her right Arm-pit the charm; which he had

no

no sooner done, but she fell down a dead Carcass. *Phil. Melanct.*

X. Not long since at *Stetin*, an University of *Pomerania*, there was a young Student, who upon some discontent, gave himself to the Devil, and made a Bond upon the Contract; which that it might not come to the knowledge of any, he laid up in one of his Books; but it pleased God some time after, that another Student wanting that Book upon some occasion, knew not where to get it; at last he remembred that such an one had it, and thereupon went to him, and borrowed it of him; the young men having forgotten that he had put his Bond into it: The other, when he came home, began to turn over the Book, and there met with the Bond; and reading of it, was much affrighted; and not knowing what to do, he went to Doctor *Cramerus*, Professor of Divinity in that University, to ask his Advice; who wished him to keep the Bond; the other replyed, he durst not; then said the Doctor, *Bring it to me, and I will keep it.* Some few nights after, as the Doctor was in his Study, the Devil came rapping at his Study door, saying, *Cramer, Cramer, Give me my Bond for it belongs to me, and thou hast nothing to do with it:* To whom the Doctor answered, *Satan, Satan, Thou shalt not have the Bond; thou hast nothing to do with it; I have put it where thou canst not fetch it; for it is in my Bible, at the third Chapter of* Genesis, where these words are, *The Seed of the Woman shall break the Serpents Head:* Upon which the Devil went his way, taking the Chamber window with him, and the young man never heard of him afterward. *Beards Theatre.*

XI. A young man at *Wittenburg* in *Saxony*, being kept short of Money by his Father, was tempted by the Devil to yield himself Body and Soul to him, upon condition to have his wishes satisfied, and his necessities supplied; which he being pinched with want, consented to, and confirmed it by a Bond, written with his own Blood: But presently after he began to decay in his bodily health; and being thereupon brought to *Martin Luther*, and by him examined, he at length confessed the whole

whole matter to him; which when *Luther* heard, he Assembled the whole Congregation together; and all of them joyned together, and prayed for him, whereby the Devil at last was forced to bring the Bond, and to throw it into the window amongst them, bidding the young man to take it to him again. On a time as *Luther* was walking in his Garden, the Devil appeared to him in the likeness of a black Boar; but he slighting him, and not regarding him, he vanished away. *Luther* likewise telleth us, That when he was lodged in the Castle of *Warteburg*, in a Chamber far from any Company, he was many times molested by noises made by the Devil in his Chamber, and on the Stairs, *But I* (saith he) *Encountred him with that sentence*, Omnia subjecisti pedibus ejus, *Thou hast put all things in subjection under his feet*; and so I laid me down and slept in safety. Another of the *German* Divines in *Luther*'s Time, as he was sitting at his Book in his Study, the Devil appeared looking over his shoulder, which the Minister perceiving, took a piece of Paper, and writ in it, *The Son of God came to destroy the works of the Devil*; and so holding up that Paper, he immediately vanished. *Luther*, *Colloq. Mensal.*

XII. In the Life of Mr. *Richard Rothwell* (a famous Preacher at *Mansfield*, in the County of *Nottingham*, about the year 1627.) we have this remarkable Account, as it was drawn up by Mr. *Stanly Gower* of *Dorchester*: There was one *John Fox*, living about *Nottingham*, who had no more Learning than enabled him to Write and Read; this Man was possessed with a Devil, who would violently throw him down, and take away the use of every Member of his Body, which was changed as black as Pitch, while those Fits were upon him; and then spake with an audible voice within him, which seemed sometimes to sound out of his Belly, sometimes out of his Throat, and sometimes out of his Mouth, his Lips not moving; and thus he continued for a considerable time; many prayers were put up to God for him, and great resort was made to him, especially by several famous Ministers; as Mr. *Bernard* of *Batcomb*, Mr. *Langly* of *Trusswell*, and others, betwixt

betwixt whom and *John Fox* there passed many Papers in Writing, he discovering his Temptations, and they writing him Answers, because he was struck dumb, as ye shall find afterwards. Among the rest Mr. *Rothwell* went to see him and before he came, the Devil told all that were in the House of it, saying, *Yonder comes* Rothwell, *but I will make a fool of him before he goes*; whereupon the People looked out, and saw him coming about a quarter of a mile from the House: As soon as he entred the Room, the Devil said, *Now* Rothwell *is come*, and as some say added, *Thou sayest there is no Possession; What thinkest thou now? Here is a man opens not his lips, and yet he speaketh*: And after a while he said, *Say nothing to me of this man, for I tell thee he is damned*; and he added thereto many fearful Blasphemies.

Rothwell; *Thou art a Lyar, and the Father of Lyes; nor art thou so well acquainted with the mind of God concerning this man, which makes thee thus to torment him; therefore I believe thee not; I believe he shall be saved by Jesus Christ.*

Devil; He is a Murderer, and thou knowest, no Murderer, must come into Heaven.

Rothwell; *Thou lyest again; for* David *murdered, and is in Heaven; and the Jews with wicked hands crucified the Lord of Glory; yet Christ prayed for them*: And St. *Peter exhorted them to Repentance, that their sins may be blotted out.*

Devil; But this man hath not, cannot, shall not Repent.

Rothwell; *If he had not Repented, thou wouldest not have told him so: but if he have not, I believe God will give him Repentance, and thou shalt not be able to hinder it.*

Devil; Thou art a Murtherer thy self and yet talkest thou thus?

Rothwell; *Thou lyest again; I have fought the Lords Battels against his known Enemies, the Idolatrous and bloody Papists in* Ireland, *Rebels to Queen* Elizabeth *my Soveraign, by whose Authority I bore Arms against them, otherwise I have killed no man.*

Then the Devil swore, and Blasphemed, saying, thou didst

dst murther one this day as thou camest hither, and here is one behind thee that will justify it; upon which Mr. *Rothwell* looking over his shoulder, the Devil set up an hideous laughter, that nothing could be heard for a great while, and then said, look you now, did not I tell you I would make *Rothwell*, a Fool? and yet it is true thou didst murther one this day; for as thou camest over such a Bridge (which he named) there I would have killed thee, and there thy Horse trod upon a Fly, and killed it. It seems Mr. *Rothwells* Horse stumbled at that place, the Devil having power to cause it, though without hurt either to Horse or Man.

Mr. *Rothwell* then said, *Thou hast often beguiled me, I hope God will in time give me wisdom to discern, and power to withstand all thy delusions, and he it is that hath delivered me out of thy hands, and I doubt not will also deliver this poor Man*; The Devil then blasphemed fearfully, and quoted many Scriptures out of the Old and New Testament, both in *Hebrew*, and *Greek*, cavilling and playing the critick therewith, and backing his allegations with sayings out of the Fathers, and Poets in there own Language, which he quoted very readily, so that the Company trembled to hear such things from one that understood so learning, and neither moved tongue nor lip all the while; but Mr, *Rothwell* was wonderfully enabled by Divine Power to detect the Devils Sophistry, upon which the Devil said, *What stand I talking with thee, all Men know thou art bold* Rothwell, and *feareſt no body, nor careſt, for words, therefore I will talk to thee no more*; This name he carryed to his Grave, for the People would say, *This is he whom the Devil called* bold *Rothwell.*

Mr. *Rothwell* turning to the People, said, *Good People you see the goodness of our God, and his great power, though the Devil made a fool of me even now through my weakness, God hath made the Devil dumb now, do but observe how the Man lies*; *therefore let us go to Prayer, and that God who hath made him dumb, will I doubt not drive him out of this poor man.*

The Devil hereupon raged, blasphemed, and said, and wilt thou go to Prayer, if thou dost, I will make such

such a noise, that thy Prayer shall be distracted, and th
knowest God will not hear a distracted Prayer; b
thou hast got a device, because thou wilt not be distr
cted, thou shuttest thy Eyes in Prayer, (for so he alwa
did) but if thou pray, I will pull out thy Eyes.

Rothwell. *I look to find thee as great an Enemy in this d
ty now, as I have done heretofore, but I fear not thy threats,
know thou art limited, God heareth the Prayers of the upri
and hath promised to give his Spirit to supply infirmities, the
fore in confidence of his promise, and powerful assistance of
Spirit, and in the name and intercession of his Son Jesus Chri
we will go to Prayer*; and accordingly they did so, M
Rothwell kneeling by the Bedside where the poor M
lay; the Devil for above a quarter of an hour made
most horrible noise: however Mr. *Rothwells* voice w
louder then his, and a while after the Devil roared ev
at the very face of Mr. *Rothwell* wherewith the Body
the man moved, and the hand was held up, which was t
first time he stirred; Mr. *Rothwell* took the hand, & held
down with much ease, two men being scarce able to ho
the other hand; yet Prayers were still continued, and
length the Devil lay silent in the Man and soon after d
parted out of him, the Man then fetched several de
sighs, in somuch that they thought he had been d
ing, but his colour suddenly returned to him, and the u
of all his Members, Senses, and understanding, and at t
next Petition, to the Glory of God, and amazement, b
comfort of all the company, he said *Amen*; and so co
tinued to repeat *Amen* to every Petition: Prayers a
hereupon now turned into Thanksgivings, wherew
the Company concluded.

After which, *John Fox* said, *good* Mr, Rothwell *la
me not, I shall not live long, for the Devil tells me he will cho
me with the first bit of meat that I eat*, Mr. Rothwell ans
red, *Wilt thou believe the Devil that seeks thy destruction,
fore thou will trust in God through Jesus Christ, that seeks
Salvation; hath not God by his, Almighty Power disposs
him, had he had his will, thou hadst been in Hell before now?
he is Lyar, and as he is not able to hinder thy Souls life, so nei*

shall he be able to destroy the life of thy Body, wherefore get me something (saith he) *ready for him, and I will see him eat before I go, and will beg a blessing upon it.*

When it was brought, *eat* (saith Mr. *Rothwell*) *and fear not the Devil,* and urged him to eat, as being a means appointed by God to preserve life, and quoted the example of *Jairus*'s Daughter, whom our Saviour after he had restored her to life, *Commanded to give her meat,* St. *Luke* 8. 55. With much ado, and great trembling, at last he took and eat; *look you* (says Mr, *Rothwell*) *you all see that the Devil is a Lyar, the first bit hath not choaked him, nor shall the rest*; Mr. *Rothwell* then left him; after which he was struck dumb for three years together, and continued to be tempted, though no longer possessed; at length by Prayer likewise, which was instantly put up to God for him, his mouth was opened, and his speech restored to him at that very instant, when a Minister praying for him in the Congregation, where he was present, used this expression, *Lord open thou his mouth, that his lips may shew forth thy praise*; to which he presently answered *Amen*, and so continued to speak, and lived religiously and virtuously to his dying day, *Clarks Martyrol. 2 p. 1.*

XIII. In the year 1323, *Frederick*, D. of *Austria*, who was chosen Emp. against *Lewis*, was overcome by *Lewis* in a great Battel, and sent to be kept Prisoner in a strong Castle; it fell out afterward that a Magician coming into *Austria*, to *Leopold* his Brother, promised that by his Art and the assistance of his Spirits, he would free *Frederick*, and within the space of an hour, bring him into his presence, if he would give him a good reward; the Duke replied, *That if he performed his promise, he would worthily reward him.* The Magician placed himself together with *Leopold* in a Circle, and by Conjurations called up that Spirit that was wont to obey him, who appearing in the shape of a man, he commanded that he should speedily go and free *Frederick* and bring him to him into *Austria* without hurt; the Spirit answered, *I shall willingly obey thy Commands, if the Captive Prince will come with me*; this said, the Spirit flew into *Bavaria*, and in the form of a stran-

ger came to the Prince, to whom he said, *If thou wilt be freed from thy captivity, mount this Horse, and I will carry thee safe into* Austria, *to* Leopold *thy Brother*; *who art thou* said the Prince? *Ask me not* (said the Spirit) *who I am, for that is nothing to the purpose*; *but do as I desire, and I will perform what I say:* Which heard, a certain horrour seized upon the Prince, though otherwise a man of a bold Spirit; so that blessing himself, the Horse disappeared and returned to the Conjurer, by whom he was chid for not bringing with him the Prisoner; he told him all that had passed: At last *Frederick* was freed out of Prison, and confessed, that upon the same day the same thing had happened to him: But *Leopold* (saith *Camerarius*) was so affrighted with the Spirit he had seen, that within a while after he died. *Camerarius Hor. Subsec.*

XIV. In a Treatise called *Speculum Historiæ*, we have this strange Relation; An old Witch who had been very famous in her time for her Inchantments, kept a Jackdaw, which at a certain time spoke; at which the Woman let fall her Knife as she was at Dinner, and grew extream pale, and at length after many sighs and groans, she broke forth into these words, *This day my Plough is come to its last period, and I shall certainly suffer some great evil*: Whilst she thus spoke, a Messenger brought word that her Son was dead; upon which news she fell immediatly sick; and sending for her other two Children, who were a Monk, and a Nun, she with abundance of tears spake thus to them; *I have by my wretched Fate followed Witchcraft these many years, and have given my Self Body and Soul to the Devil; who, as he was the Author of this my wickedness, by persuading me to it; so he will likewise be the punisher thereof; I desire you therefore that you would not cease to pray for me while I am alive; for I doubt the destruction of my Soul is irrevocable: You shall also sow up my Body in a Buck-Skin, and put it into a stone Coffin, making fast the top with Lead, and besides, you shall bind it with three great Chains; and if I lye securely three daies, the fourth you shall bury me: Moreover, let there be sung and said for me Psalms and Prayers, for fifty nights.*

All

All these things her two Children performed; but it prevailed nothing; for the first two nights when the Monks began to sing Hymns about the Body, the Devils opened the Church doors, which were shut with a great Bar, and broke two Chains; but the middlemost remained whole; the third night the noise of those Demons, who came to fetch the Body, was so great, that the very Foundation of the Church was shaken: But one Devil more terrible in shape than the rest, broke open the door, and went toward the Coffin, commanding the Body to arise, which answered *It could not for the Chain*; *Thou shalt be delivered* (replyed he) *from that hinderance*; and going to the Coffin, he broke the Chain, and with his foot thrust off the covering; then taking the Woman by the hand, he led her out of the Church, in the presence of them all, to the door, where stood a black Horse ready, and proudly neighing, upon which the Woman was placed, and all the Company of Devils went away with her through the Air; their noise being so great, that the Inhabitants thereabouts were no less astonished than the beholders. *Syn. Hist. lib.26.*

XV. About the year 1644, the Lord *Grandison*, a *Scottish* Nobleman, took up his Habitation for some time at *Berwick* upon *Tweed* and brought his Family with him; in which, among others, was the Steward of his House, who was a very Religious man, But was then very much afflicted in mind: Among others, Mr. *Robert Balsom*, a very zealous Minister in those parts, came to visit him, and for the present somewhat satisfied him; but two or three daies after, being again sorely afflicted, Mr. *Balsom* was sent for, who finding him very much weakened by the violence of this Destemper of mind, began to speak comfortably to him; but perceiving he could fasten nothing upon him, he whispered to him in his Ear to this purpose, *I doubt there is something within, which you would do well to discover*: Hereupon the Man's Tongue swelled immediately, and came out of his mouth, so that he was not able to speak; Mr. *Balsom* continued to discourse with him, till at length, to the

astonishment of all that were in the Room (who were many, and some of them Persons of good Quality) a shrill voice was heard, as coming out of his Throat, without any motion of his Tongue, saying, *What dost thou talk to him of Promises, and Free Grace? He is mine*; Mr. *Balsom* apprehending it to be the voice of the Devil, replyed, *No Satan, thou dost not know any man to be thine while there is life in him.*

Satan; But this is a notorious wicked wretch, and therefore he is mine.

Balsom; *Yet the Blood of Jesus Christ cleanseth us from all sin.*

Satan; If God would let me loose upon you, I should find enough in the best of you to make you all mine.

Balsom; *But thou art bound Satan*; and so turning himself to the standers by, he said with a cheerful countenance, *What a gracious God have we that suffers not Satan to have his will upon us!* The Devil hereupon began to curse, swear, and to blaspheme the Blessed Trinity in a most fearful and horrible manner; to whom Mr. *Balsom* said, *The Lord rebuke thee Satan.*

Satan; But this Man is mine, for he hath given himself to me, and sealed it with his own Blood.

Balsom; *I do not believe that the Father of Lyes speaketh Truth; and I do believe, how confident soever thou art, that thou wilt lose thy hold before to morrow morning*: The Devil then continued to curse and swear abominably, and said, How canst thou endure to hear thy God thus blasphemed? I will never give over blasphemeing as long as thou stayest in the Room.

Balsom: *I will pray for the Man.*

Satan; Wilt thou pray for a Man that is damned?

Balsom; *I will go home and pray for him, and get all the force I can in the Town to joyn with me.* After this there being no voice any more heard, Mr. *Balsom* went home about Eleven of the Clock at night, where he found in his House divers Christian Friends, which he intended to have sent for, waiting for him; and upon the sight of them, he spoke to this purpose, *Friends, I wonder at the*

Pro-

Providence of God in bringing you hither at this time; for otherwise I must have sent for you; and so declaring to them what had befallen the afflicted Person, he desired them to joyn their Prayers with his on his behalf; which they continued for some part of the night: And the next morning Mr. *Balsom* going to visit him again, found him in a very comfortable condition; and asking him how he did, he answered; *Through the Goodness of God I have overcome Satan, and am now as full of Comfort as I was before of Trouble*: Thus he continued cheerful (though very weak) all that day, and the next morning died, no Disease being apparent on him. *Clarks Martyr.*

XVI. Strange is the Relation of the Devil of *Mascon* in *France*, as it is translated by Dr. *Peter du Moulin*, at the Request of the Honourable *Robert Boyle* Esquire, who was fully satisfied of the certainty and reality thereof; that in the year 1612 one Monsieur *Perreaud*, a Protestant Minister, being from his own House one night, his Wife being in Bed, and in her first sleep, was awakened by the noise of her Curtains, which were drawn violently; her Maid lying in the same Room, arose, and went to see what was the matter, but could discern nothing: The night following the Maid lying with her Mistress, presently after they were in Bed, they felt something that pulled off their Blankets; hereupon the Maid arose, intending to go into the Kitchen, but found the Chamber door bolted on the outside; so that she could not get out till she had called a Boy that lay near, to unbolt the door; coming into the Kitchen, and lighting a Candle, she found the Pewter and Brass thrown all about the Room, which both that, and the night following, made a very great and confused noise: Mr. *Perreaud* coming home, was told of all this; and before he would go to Bed, he carefully searched every corner of the House, and set Bolts and Barricadoes to all the Doors and Windows, stopping every Cat-hole in the Doors, and left nothing that might cause suspicion of Imposture, and so went to Bed; scarce was he in his Bed when he heard a great noise in the Kitchen, as the

rowling of a Billet, thrown with great strength; and also a knocking against a Partition of Wainscot, and things thrown against the Wainscot; and Musick was made with a Brass Cullender; upon this Mr. *Perreaud* rose, took his Sword, and went into the room where the noise was, but found nothing. Next morning Mr. *Perreaud* made it known to the Elders of the Church, and also to Mr. *Francis Tornus*, a Royal Notary, after which the Notary, and some others sat up with him every night till midnight, during that affliction. The first night they came, and several others, all was quiet, but *Septemb.* 20. about nine a clock, in the presence of them all the Devil began to whistle three or four tunes with a loud, and shrill tone, & presently spake (though somewhat hoarse) which seemed to be about three or four steps from them; singing a little tune of five notes, which Birds are taught to whistle, and after he often repeated this word *Minister*, *Minister*; then said Mr. *Perreaud*, *get thee from me Satan, the Lord rebuke thee*; but continuing to repeat the word *Minister*, Mr. *Perreaud* said, *Yes indeed I am a Minister, a Servant of the living God, before whose Majesty thou trembleſt*; the Devil replied, *I say nothing to the contrary*: Mr. *Perreaud* said, *I have no need of thy testimony*; yet did he continue to repeat the same; then he endeavoured to transform himself into an Angel of Light, saying over very loud the Lords *Prayer*, the Creed, the Morning and Evening *Prayers*, and the 10 Commandments, but he always clipt, and left out some part of them, he also sung with a loud and audible voice the 81 Psalm; then he related many things concerning Mr. *Perreauds* Family, as that his Father was poysoned, naming the man that did it, and the reasons why, and the place and manner of it; he further said, *That very night he came from* Pais de Vaux, *and had passed through the Village of* Allancogne, *that at the door of Mr.* Perreauds *elder Brothers House, he had seen him with* Mr. de *Pau, Minister of* Thoiry, *who were ready to go to supper together, and that they were Neighbours, and dear Friends, that he had saluted them, and asked them whether they would command him any service to* M. Perreaud, *because he*

was

was going to Mascon; *that they were very kind to him, and desired him to remember their love to* Mr. Perreaud, *and invited him to drink with them*; to this Mr. *Perreaud* replyed, *Thou wicked feind, if thy had known thee, they would not have been so kind to thee*; Mr. *du Pan* afterward told Mr. *Perreaud* that he remembered very well that at that very time, a man of a strange shape came riding on a very lean Horse, that hung down his head, and spoke to them to that purpose.

the Devil told them also of another Brother of Mr. *Perreauds*, living in the vale of the *Lake de Joux*, who one day, when some of their Kindred came to visit him, to give them some divertisement, carried them upon the Lake, upon a float of Wood, and that presently a storm arose, which overturned the float, and almost drowned them all; which storm he affirmed to be of his own raising; he then told them also that the Man and his Wife, who had lived formerly in Mr. *Perreauds* house being fallen out, the Wife took her time, when her Husband was going down into his Shop, and pushed him with such violence, that her Husband fell down stairs stark dead, and that she going down a back pair of Stairs presently called her Servants, who finding their Master, judged him to die of some sudden disease; Another time the Devil told one that was present, of such private and secret things, that the Man affirmed never to have told to any one, and thereupon he judged that the Devil knew his thonghts; then he began to mock God, and all Religion, and said *Gloria Patri*, but skipped over the Second Person, and made a foul, horrible, and detestable equivocation upon the Third Person of the Blessed Trinity; he also desired them earnestly to send for Mr. *Du Chaffin*, the *Popish* Priest of *St. Stephens* Parish, to whom he would confess himself, and to desire him that he would not fail to bring Holy Water along with him, *for that* (said he) *would send me packing presently*; and there being a fierce Dog in the House, the Devil said, *You wonder that the Dog barks not at me, when I make all this noise; it is because I made the sign of the Cross upon his head.*

Then he fell a scoffing and jearing, saying, *That he was one of those who scaled the walls of* Geneva, *and that the Ladder breaking, he fell from the wall into the Ditch, where he was like to be eaten up with the Frogs*, and then he imitated their croaking; he said also, *that Father* Alexander, *a Jesuit, stood at the foot of the Ladder, encouraging the* Savoyards *to go up boldly, assuring them that they should take the City, and thereby win Paradise, and that when the thirteen that were got upon the wall, and were taken by them of* Geneva, *were led to the Gallows, the Women of the City said to the Hangman, Courage Tabascu*; thou shalt have mony to drink. Then speaking of *Pais du Vaux*, he said it was a Country where they made goodly Carbonadoes of Witches, and at that he laughed very loud.

He jested much with one *Michael Repay*, and told him he should go with him, and be a Souldier under the Marquess of *St. Martins*; *what* (said *Repay*) *should I go to war with such a Coward as thy self*, who confessest that thou didst fly at the *Scalado* of *Geneva*; the Devil answered, *And do you think that I would go to be hanged with my Comrades, no, I was no such fool*; At another time he told them in a faint, and mournful tone that he had a mind to make his will, for he musts needs go presently to *Chamberey*, where he had a Law-suit, and that he might dye by the way, and therefore he bid the Maid to go for Mr. *Tonus*, the Notary, and declared to him what legacies he would leave, and to one present he said, *he would bequeath five hundred pound*, but he answered, *I will have none of thy Mony, thy Mony perish with thee*; he named another to be his Heir General, who also answered, *That he would not accept of the Inheritance*; whereupon the Devil replied, *I will free thee from it for six pence, and a piece of* Bread. As he was once speaking, a man who used to be present, rushed into the place, whence the voice seemed to come, and searched it strictly, as many had done before him, but found nothing, except several odd things which he brought forth, and among them a small bottle, at which the Devil fell a laughing and said to him, *I was told long since that thou wast a Fool, and I see now thou art one indeed, to*

believe

believe that I am in the bottle; I should be a Fool my self to get into it, for so I might be catched by stopping the bottle with ones finger; He was once very angry, because Mr. *Perreaud* said to him, *Go thou cursed into everlasting Fire, prepared for the Devil and his Angels*; whereupon he replied, *Thou lyest, I am not cursed, I hope yet for Salvation, by the Death and Passion of Jesus Christ.*

He threatned Mr. *Perreaud*, what he would do to him, as that when he was in bed, he would pluck off the the blankets, and pull him out of the bed by the feet: Mr. *Perreaud* answered, *I will lay me down, and sleep, for the Lord maketh me to dwell in safety, thou canst have no power over me, but what is given thee from above*; whereupon he said, *it is well for thee, it is well for thee*; the Devil at last confessed, *That he could not prevail against them, because they did too much call upon the name of God*, and indeed it was observed that as often as they kneeled down to Prayer, the Devil left talking, and often said, *While you are at your Prayers, I'le go take a turn in the Street*; but no sooner was Prayer ended, but he used to begin as before, urging them to talk with him, which course he continued till the 25th of *November*, at which time he spake these his last words, *Alas, Alas, I shall speak no more*; after which he was never heard to utter any word.

Mr. *Perreaud* told Mr. *Du Moulin*, that a grave Divine once coming to his house, and hearing the Devil speak profanely, rebuked him sharply for it, whereupon the Devil answered, *Minister, you are very holy and zealous in this Company, but you were not so, when you were singing such a baudy song, in such a Tavern*, and then the Devil sung the same song before them all; the Divine said, *It's true Satan, I have been licentious in my younger years, but God of his Mercy hath given me repentance, and pardon for it, but for thy part thou art hardned in sin, and shalt never have repentance and pardon*; he spake also of those that professed the Reformed Religion in *France*, saying, *O poor Hugonots, you shall have much to suffer within a few years, O what mischief is intended against you.*

An Officer, who was a Papist, belonging to a Court of

Justice came out of curiosity to Mr. *Perreauds* house, and hearing that the Devil foretold future things, and some secrets, he would needs question him about many matters; but Mr. *Perreaud* desired him to forbear, representing to him both the sin and danger of it; the Lawyer rejected his Council with scorn, bidding him *Teach his own Flock, and let him have the Government of himself*, and so proceeded to propound several questions to the Devil, as about absent Friends, private business, News, and State-Affairs, unto all which the Devil answered him, and then added, *Now Sir I have told you all that you have demanded of me, I must tell you next what you demanded not, that at this very time you are propounding these questions to the Devil, such a man (whom he named) is doing your business with your Wife*; and then he further discovered many secret, and foul practises of the Lawyer, which shewed his dishonesty; neither was this all; for in conclusion the Devil told him, *Now Sir let me correct you for being so bold as to question with the Devil, you should have taken the Ministers safe Counsel*; then upon a suddain the whole Company saw the Lawyer drawn by the Arm into the midst of the Room, where the Devil whirled him about, and gave him many turns with great swiftness, touching the ground only with his Toe, and then threw him down upon the floor with great violence, and being taken up, and carried to his house, he lay sick and distracted a long time after.

It seems at this time Satan was let loose in *France*; for about the same time the Devil appeared at *Lyons* in the shape of a fine Gentlewoman, to the Lieutenant of the Knight of the Watch, called *La Jacquiere*, and to two others of his Companions, which three had carnal knowledge of her, and thereby came to a most Tragical and fearful end. At the same time a Person of Quality at *Paris*, had Cohabitation with the Devil in the shape of a beautiful Lady, who being visited by some Justices and Physicians, was found to be the Body of a Woman hanged some few daies before: And at this time the Prisons in *Mascon* were filled with a great number of Men and Women, young and old, all Indicted of Witch-

Witchcraft, who appealed to the Parliament at *Paris*; and as they went thither under a Guard, a Coach met them, and in it one like a judge, who asked the Captain what Prisoners he conducted; the Captain having satisfied him, he called to one of them by name, saying, *How now! Art thou one of them too? Fear nothing; for neither thou, nor any of thy Company shall suffer:* And these words proved true; for soon after they were all released.

Likewise about the same time a Girl at *Mascon*, of about thirteen years old, who was Daughter to one of the Chief Citizens, lying with the Maid, perceived that she absented her self many times in the night, and therefore asked her whence she came? the Maid answered, *That she came from a place where there was good Company, gallant Dancing, and all kind of Sport and Merriment*: The Girl desired the Maid to bring her also to that place, and accordingly she anointed her, and made her do the Ordinary Ceremonies prescribed by the Devil to Witches; after which the Girl was carried up into the Air; but seeing her self above the Convent of the *Capuchin* Fryers, she called upon God for help, who caused the Devil to lay her down in the Fryers Garden about midnight: The *Capuchins* hearing her lamenting voice went to her, to whom she related these Passages, whereupon two of them secretly conducted her to her Fathers House. At the same time also the Devil haunted the house of a Woman-Baker in *Mascon*, in the shape of a Man with a Red Cap on his head, and would often look out of the Window by Moon-light, and was seen by many. Also the Devil kept a great stir in St. *Stephens* Church in *Mascon*, overturning divers Graves, which many resorted to see. He did the like also in the Church of St. *Alban*, at the same time: And in a Widdows House not far from *Mascon*, he did much hurt, for three months together letting out the Wine in the Cellar, and beating several Persons outragiously: And among others a Lock-Smith, who coming drunk into the House, gave many ill and threatning words to the Devil, who presently took one of the Andirons, and therewith grievously,

vously beat him, till in great hast he run away out of the House.

The ten or twelve last daies the Devil threw stones about Mr. *Perreauds* House continually, from morning to evening, and in great quantity some of them of two or three pounds weight: One of those last daies Mr. *Tornus* went to Mr. *Perreauds* House, to know whether the Devil was there still; and whistling several tunes, the Devil still answered him in the same; then the Devil threw a stone at him, which falling at his feet, he took up, marked it with a Coal, and threw it into the back-side of the House, and presently the Devil threw it at him again; when he took it, up, he found it very hot, whereupon he said, *That he believed it had been in Hell since he handled it first.* The 22th of *December* the Devil went quite away; and the next day a great Viper was seen going out of Mr. *Perreaud*'s House; which being discovered by some Nailors that lived by, they seized it with long Pincers, and carryed it all over the Town crying, *Here is the Devil that came out of the Ministers House*, and then lift it with one Mr. *Clark*, an Apothecary, and it was found to be a True und Natural Viper; a Serpent rarely seen in those Countries. All the while the Devil haunted Mr. *Perreauds* House, God suffered him not to do the least hurt either to their Persons or Goods.

This is a brief Account of some particulars, the Narrative whereof was drawn up more at large by Mr. *Perreaud* himself, a Reverend and Religious Divine, and is attested by so many, and those such credible Witnesses, as the Truth of it cannot rationally be questioned by any.

Considering therefore the notable Pranks played by the Devil and his Disciples, it might seem strange that there is no more hurt done in the world, did we not remember that their Power, and that of their Black Master himself also is so limited and restrained by a Superiour hand of Goodness, that he cannot perform what his malice would prompt him to commit; and for those who are resolved not to believe (or at least pretend not to believe)

believe) that there are Spirits, or any such Apparitions or Possessions as we have before related, because they have neither seen, nor been sensible of any such matter, I shall conclude with this short but True Account.

XVII. In the year 1599, there lived at *Loim*, in the Dutchy of *Gulick*, a certain Damsel called *Helena*, that was possessed by the Devil, whom the *Popish* Curate of the Place undertook to eject; but when he had used many Charms to cast him out, and all to no purpose, being in a great rage, he spoke to the Devil in Latin saying, *If thou hast any Power to enter into a Christians Body, depart out of the Damsel, and enter into me:* To whom the Devil answered, *Quid mihi opus est eum tentare quem novissimo die jure optimo possessurus sum; What need I tempt him whom by good right I shall be sure to enjoy at the last day? Chasson. Loci Commun.*

CHAP. III.

Remarkable Predictions and Presages of Approaching Death; and how the Event has been answerable: With an Account of some Appeals to heaven in case of Injustice from Men, and what hath followed thereupon.

HIstorians have made observation, that there have seldom been any remarkable Revolutions in the Fortunes of considerable Places or Persons, but that there were certain Previous Presages, and Presignifications thereof: And though some of them may seem to be only casual and accidental, and afterwards adapted to the occasion by the Ingenuity of others; yet there want not many notable Instances of such as may seem to be sent on purpose from Heaven with no obscure intimations of what Divine Providence was about to bring

to pass in the Places, or upon the Persons where they happened.

It is likewise very observable, that when men who sit in the Place of God, shall through corruption or malice wilfully prevaricate, and knowingly and presumptuously oppress the Innocent, in such cases the supream Judge oftentimes reserves the [illegible]tion of the cause to be made at his own Bar; and thereupon hath inspired the injured Persons to give their Oppressors a summons of Appearance, which they have not been able to avoid, though they have sometimes been told of the Affixed daies wherein their Destiny should happen: Of both these kinds we shall briefly recite several very wonderful Examples from Authors of undoubted Reputation.

I. *Josephus* sets down this as a Prodigy presaging the Destruction of the *Jews*; There was, saith he, one *Jesus* the Son of *Ananias*, a Country-man of mean Birth, who four years before the Siege of *Jerusalem* (at a time when all was in deep Peace and Security) coming up according to the Custom, to the *Feast of the Tabernacles*, began upon a sudden to cry out and say, *A Voice from the East, a Voice from the West, a Voice from the four Winds, a Voice against* Jerusalem, *and the Temple, a Voice against Bridegrooms and Brides, a Voice against all the People:* Thus he went about all the narrow Lanes, crying night and day; and being apprehended and scourged, he still continued the same Language, even under the very strokes, without any other word; whereupon they supposing it some Divine Motion (as in deed it was) brought him before the *Roman* Prefect; and being by his command again wounded with whips, and his flesh torn to the bones, he neither shed one tear, nor entreated for mercy; but to every blow in a most lamentable, mournful tone cryed out, *Wo, Wo to* Jerusalem: This he continued to do till the time of the Siege, even for seven years together; and at last to this common saying of, *Wo to the City, the People, the Temple* &c. he added. *Woe likewise to my self*; and immediately a stone from the Battlements fell down

upon

upon him, and killed him. *Josephus Hist. Jews, lib. 7.*

II. I have spent some inquiry, saith Sir *Henry Wotton*, whether the Duke of *Buckingham* had any ominous presagement before his end, wherein though ancient and modern Stories have been infected with much vanity, yet often times things fall out of that kind, which may bear a sober construction, whereof I will glean two or three in the Dukes case. Being to take his leave of the Bishop of *Canterbury* (then of *London*) after courtesies of course had passed between them, *My Lord* (saith the Duke) *I know your Lordship hath worthily good access to the King our Soveraign, let me pray you to put His Majesty in mind to be good* (*as I no ways distrust*) *unto my poor Wife and Children*; at which words, or at his countenance in the delivery, or at both, the Bishop being somewhat troubled, took the liberty to ask him whether he had ever any secret abodement or presage in his mind; *No* (said the Duke) *But I think some adventure may kill me as well as another man.* The very day before he was slain, feeling some indisposition of body, the King was pleased to give him the honour of a visit, and found him in his bed, where after much serious and private conference, the Duke at His Majesties departing, imbraced him a very unusual, and passionate manner, and in like sort his Friend the Earl of *Holland*, as if his Soul had divined he should see them no more; which infusions toward fatal ends, have been observed by some Authors of no light Authority. On the very day of his death the Countess of *Denbigh* his Sister, received a letter from him, whereunto all the while she was writing her answer, she bedewed the Paper with her tears; and after a bitter passion (whereof she could yield no reason, but that her dearest Brother was to be gone) she fell down in a swound; her said letter ended thus, *I will pray for your happy return which I look at with a great Cloud over my head, too heavy for my poor heart to bear without torment but I hope the great God of Heaven will bless you*; The day after his murder the Bishop of *Ely* (her devoted Friend) who was thought the fittest preparer of her mind to receive such a doleful accident,

came

came to visit her, but hearing she was at rest, he attended till she should awake of her self, which she did with the affrightment of a dream; her *Brother* seeming to pass through a Field with her in her Coach, where hearing a sudden shout of the People, and asking the reason, it was answered, to have been for joy that the Duke of *Buckingham* was sick; which natural impression she had scarce related to her Gentlewoman, before the Bishop was entred into her Bedchamber, for a chosen Messenger of the Dukes most sudden Death. *Wottons Remains.* The Continuator of *Bakers* Chronicle, mentions several other Presages of this Dukes untimely end; as that his Picture fell down in the High Commission Chamber, at *Lambeth*, on the same day that Doctor *Lamb*, his great Favourite, was slain in the City of *London* for a Conjurer; also that the Lady *Davis*, who was reputed a great Propheteſs, had in *June* foretold that the Dukes fatal time would not come till *August*; and lastly, that one Mr. *Towerson*, an Officer of the Custom-house, was charged by a Phantasme, or Spirit like the Dukes Father, to tell him, *That if he changed not his Courses, he would shortly become a great Fairing to the City of London*; which afterward was thought accomplished by his death, which happened *Aug.* 23. 1628. and the day before *Bartholomew* Fair which was occasioned by the treachery of *John Felton*, who waiting upon the Duke at *Portsmouth*, gave him with a back blow, a deep wound in his left side, which the Duke himself pulling out, sunk under the Table in the room, and immediately expired; one thing in this enormous accident (saith Sir *Henry Wotton*) is I must confess to me beyond all wonder, as I received it from a Gentleman of judicious, and diligent observation, and one whom the Duke much favoured; That within the space of not many minutes after the Dukes fall, and removal of the body into the first room, there was not a living creature in either of the Chambers near the Body, no more than if it had lain in the Sands of *Ethiopia*, whereas commonly in such cases, you shall note every where a sudden conflux of People to the place to hearken and see; but

it seems the horrour of the fact stupified all Curiosity. *Reliquiæ Wottonianæ.*

III. In the Reign of King *Henry* the Eighth, there was one Mr. *Gresham*, a Merchant of *London*, who was sailing homeward from *Palermo*, a City in *Sicily*, wherein was dwelling at that time one *Antonio*, sirnamed *The Rich*, who had at one time two Kingdoms morgaged to him by the King of *Spain*; Mr. *Gresham* crossed by contrary winds, was constrained to anchor under the Lee of the *Island* of *Strombulo*, where was a burning Mountain: Now about the Mid-day, when for a certain space the Mountain used to forbear sending forth flames; he with Eight of the Sailors ascended the Mountain, approaching as near the Vent as they durst; where amongst other Noises, they heard a voice cry aloud, *Dispatch, Dispatch, the Rich* Antonio *is coming*; terrified herewith, they hasted their return, and the Mountain presently vomited out fire; and from so dismal a place, they made all the haste they could; but desiring to know more of this matter (since the Winds still thwarted their course) they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he died about that very Instant (so near as they could compute) when that voice was heard by them; Mr. *Gresham* at his return into *England*, reported this to the King; and the Mariners being called before him, confirmed the same on their Oaths: This wrought so deep an impression upon Mr. *Gresham*, that he gave over all Merchandizing, and distributed his Estate, partly to his kindred, and partly to good uses, retaining only a Competency for himself and so spent the rest of his daies in a solitary Devotion. *Sandys Travels, lib* 4.

IV. It is a very memorable thing which (from the mouth of a very credible Person, who saw it) *George Buchanan* relates concerning *James* the Fourth King of *Scotland* who intending to make a War with *England*, a certain Old Man, of a very venerable Aspect, and clad in a long Blew Garment, came to him at the Church of St. *Michaels*

Michaels at *Linlithgow*, while he was at his Devotion, and leaning over the Canons Seat where the King sate, said, *I am sent unto thee, O King! to give thee warning that thou proceed not the War thou art about, for if thou do, it will be thy Ruine:* And having so said, he withdrew himself back among the multitude: The King after Service was ended, enquired earnestly for him, but he could no where be found, neither could any of the standers by feel or perceive how, when, or where he passed from them, having as it were vanished in their hands; but no warning could divert his destiny, which had not been destiny if it could have been diverted. His Queen also had acquainted him with the Visions and Affrightments of her sleep, that her Chains and Armlets appeared to be turned into Pearl; that she had seen him fall from a great Precipice; that she had lost one of her Eyes: But he answered, *These were but Dreams arising from the many thoughts and cares of the day*; and therefore marched on and fought with the *English*, and was slain in *Fledden Field*, with a great number of his Nobility, and common Souldiers, upon *Sept.* 9. 1513. *Bakers Chronicle.*

V. The Lord *Hastings* was arrested by *Richard* the Third (called Crook-back) because he would not joyn with him against the young King *Edward* the Fifth, and in making *Richard* King, who was already Protector: And being charged with High Treason; *Richard* wished him to make haste to be confessed; for he swore, by St. *Paul*, (his usual Oath) *That he would not touch Bread or Drink till his head was off*; whereupon he was led forth unto the Green before the Chappel within the *Tower*, where his Head was laid upon a log of Timber, and there stricken off. In this man's death we may observe how inevitable the blows of Destiny are; for the very night before his death, the Lord *Stanly* sent a secret Messenger to him at midnight, in all haste, to acquaint him with a Dream he had, in which he thought that a Bore with his Tushes so goared them both in the heads, that the blood ran about their shoulders: And because

Richard

Richard Protector, gave the Bore for his cognizance in his Arms, the dream made so fearful an impression upon his heart, that he was throughly resolved to stay no longer, and had made his Horse ready, desiring the Lord *Hastings*, by all means, to go with him presently thereby to be out of the danger before day-light: But the Lord *Hastings* answered the Messenger, *Good Lord! doth your Master lean so much to such Trifles, to put such faith in Dreams, which either his own Fear fancieth, or else do rise in the nights rest by reason of the daies thoughts*; *Go back therefore to thy Master, and commend me to him, and pray him to be merry, and have no fear; for I assure him, I am as sure of the man he thinketh of, as of mine own head*: The man he meant was one *Catesby*, who deceived him, and was himself the first mover to rid him out of the way: Another warning he had the same morning, in which he was beheaded; his Horse twice or thrice stumbled with him, almost to falling, which though it often happen to such to whom no mischance is towards, yet hath it of old been observed to be many times a foregoing token of some great misfortune. *Bakers Chronicle.*

VI. There was an *Italian* called *David Riso*, who had followed the Ambassador of *Savoy* into *Scotland*; and in hope of bettering his Fortune, gave himself to attend the Queen, *Mary*, at first in the Quality of a Musician, afterward growing into more favour, he was admitted to write her *French* Letters, and in the end was preferred to be Principal Secretary of State, had only the Queens Ear, and Governed all Affairs at Court: Yea to that excess of Pride and Arrogancy was he grown, that he would out-brave the King in his Apparel, in his Houshold-furniture, in the number and sorts of his Horses; and in deed in every thing else, This man had warning given him more than once by *Joh. Damiot* a *French* Priest, who was thought to have some skill in Magick, to do his business, and be gone, for that he could not make good his part, nor stand against those that opposed him; to whom he answered disdainfully, *The Scots are given more*

to

to brag than fight. Some few dayes before his death, being warned by the same Priest, to take heed of the Bastard, he replyed, *That whilst he lived, he should not have credit, nor Power enough in* Scotland *to do him hurt*; for he thought the Earl of *Murray* to be the man of whom he was advertised to take heed; but being found one day in the Queens Bed-Chamber, the first stroke was given him by *George Douglas*, base Son to the Earl of *Angus*, after whom every man inflicted his wound till he was dispatched; this was in the year 1565. *Spotswoods Hist. of Scotland.*

VII. Dr. *Hylin* in the Life of *William Laud*, Arch-Bishop of *Canterbury*, mentions these as the strange Presages of his fall and death. On *Friday* night the 27th of *Decemb.* 1639. there happened such a violent Tempest, that many of the Boats which were drawn to Land at *Lambith*, were dasht one against another, and broke to pieces; the Shafts of two Chimneys were blown down upon the Roof of his Chamber, and beat down both the Lead and Rafters upon his Bed, in which Ruine he must needs have perished, if the roughness of the Water had not forced him to keep his Chamber at *Whitehall*. The same night at *Croydon* (a retiring place belonging to the Arch-bishop of *Canterbury*) one of the Pinnacles fell from the Steeple, beating down the head and roof of the Church above twenty foot square. The same night too at the Cathedral Church in *Canterbury*, one of the Pinnacles upon the Belfry Tower, which carryed a Vane with this Arch-bishops Arms upon it, was violently struck down (but carryed a great distance from the Steeple) and fell upon the roof of the Cloister, under which the Arms of the Arch-bishops See it self were engraven in stone; which Arms being broken in pieces by the former, gave occasion to one that loved him not, to collect this Inference, *That the Arms of the present Archbishop of* Canterbury, *breaking down the Arms of the See of* Canterbury, *not only presaged his own fall, but the Ruine of the Metropolitical Dignity by the weight thereof.* But of these

he

he took not so much notice as he did of an Accident which happened on St. *Simon* and *Judes* Eve, not above a week before the beginning of the Long Parliament 1640. which drew him to his fatal Ruine: On which day going to his upper Study, to send some Manuscripts to *Oxford*, he found his Picture (which was at full length, and taken as near the Life, as the Pencil could express it) to be fallen on the floor, annd lying flat on its face, the string being broke by which it was hanged against the Wall; at the sight whereof he took such a sudden apprehension, that he began to fear it as an Omen of that Ruine which was coming toward him, and which every day began to be threatned to him as the Parliament grew nearer and nearer, to consult about it: These things occasioned him to look back on a former misfortune which chanced *Septemb.* 19. 1633. being the very day of his Translation to the See of *Canterbury*, when the Ferry Boat transporting his Coach and Horses, with many of his Servants in it, sunk to the bottom of the *Thames*. *Heylins Life*, *A. B. Laud.*

VIII. *Duncan*, King of *Scots*, had two principal Men, whom he imployed in all matters of Importance called *Mackbeth and Banquo*; these two travelling together through a Forrest, were met by three Witches, or Wizards, as the *Scots* call them, whereof the first Witch making obeysance to *Mackbeth*, saluted him by the name of *Thane*, or Earl of *Glammis*; the second Witch saluted him *Thane* or Earl of *Cauder*, the third saluted him King of *Scotland*. This is unequal dealing said *Banquo*, to give my Friend *Mackbeth* all the honours, and none to me; to which one of the Witches answered, *That he indeed should not be King, but out of his Loins should come a Race of Kings that should over-rule the Scots*; and having thus said, they all vanished; upon their arrival at Court, *Mackbeth* was immediately created Earl of *Glammis*, and not long after some new service requiring some new recompence, he was honoured with the Title of Earl of *Cauder*; seeing then how happily the prediction of the three Wizards fell out in the two former,

he

he resolved not to be wanting to himself in fulfilling the third; he therefore first killed the King, and after by reason of his Command among the Souldiers, he succeeded in this Throne. Being scarce warm in his Seat, he called to mind the prediction given to his Companion *Banquo*, whom hereupon suspecting as his Supplanter, he caused to be killed, together with his whole posterity, only *Fleance*, one of his Sons escaped with much difficulty into *Wales*, *Mackbeth* thus freed, as he thought of all fear of *Banquo*, and his Issue, he built *Dunsinan* Castle, and made it his ordinary residence; afterwards on some new fears, consulting with his Wizards, concerning his future State, he was told by one of them, *That he should never be overcome till* Bernane *Wood* (which was some miles distant) *came to* Dunsinan *Castle*, and by another, *That he should never be slain by any Man that was born of a Woman*; secure then as he thought from all future dangers, he gave himself up to all manner of debauchery, lasciviousness, and cruelty for the space of eighteen years, for so long he Tyrannized over *Scotland*; but having then made up the measure of his iniquities, *Mackduff*, the Governor of *Fife*, with some other good Patriots of their Country, met privately one evening at *Birnane* Wood, and taking every one of them a bough in his hand, the better to keep them from discovery, they marched early in the morning toward *Dunsinan* Castle, which they took by storm; *Mackbeth* escaping, was pursued by *Mackduff*, who having overtaken him, urged him to the Combate, to whom the Tyrant half in scorn returned answer; *That he in vain attempted to kill him, it being his destiny never to be slain by any Man that was born of a Woman*; *now then* (said *Mackduff*) *is thy fatal end drawing fast upon thee, for I was never born of a Woman*; *but violently cut out of my Mothers belly*; which so daunted the Tyrant (though otherwise a valiant Man) that he was easily slain. In the mean time *Fleance* so prospered in *Wales*, that he gained the affection of the Princes Daughter of the Country, and by her had a Son called *Walter*, who flying out of *Wales*, returned into *Scotland*, where his

his descent being known, he was restored to the Honours, and Lands of his House, and preferred to be Steward to the House of *Edgar* (the Son of *Malcolm* the Third, sirnamed *Conmer*) King of *Scotland*, the name of *Stewart* growing hence hereditary unto his posterity; from this *Walter* descended that *Robert Stewart*, who succeeded *David Bruce* in the Kingdom of *Scotland*, the Progenitor of nine Kings of the name of *Stewart*, which have reigned successively in that Kingdom, *Heylins Cosmography*. p. 336

IX. The D. of *Biron*, a great Peer of *France*, when he was only Baron of *Biron*, being in some trouble, by reason of the death of the Lord *Gerency*, and others slain in a quarrel, is said to have gone disguised like a Carrier of Letters to one *La Brosse*, a great Mathematician, who was held to be skilful in Nativities, to whom he shewed his Nativity drawn by some other, and pretended it was not his, but a Gentlemans whom he served, and that he desired to know what end that Man should have; *La Brosse* having rectified this Figure, said to him that he was of a good house, and no elder than you are, said he to the Baron, asking him if it were his; the Baron answered, *I will not tell you, but pray let me know what his life, and means, and end shall be*; The old Man who was, then in a little Garret, which served him for a Study said unto him, *My Son, I see that he whose Nativity this is shall come to great honour by his Industry, and Military Valour, and may be a King, but that there is a* Caput Argol *which hinders it*; *and what is that* said the Barron; *ask me not* (said *La Brosse*) *what it is*; *I must know it*, (replyed he;) in the end he answered, *My Son it is this, that he will commit such things, as will make him lose his head*; whereupon the Baron beat him cruelly; and leaving him half dead, went down, and carried the Key of the Garret door with him, as he brag'd afterward. *Biron* had conference likewise with one *Cæsar*, who was a Magician at *Paris*, who told him, *That only a back-blow of a* Burgonian, *would hinder him from being King*; he remembred this prediction, being a Prisoner in the *Bastile*, and intreated one that went

went to visit him, to inquire if the Hangman of *Paris* were a *Burgonian*, and having found it so, he said, *I am a dead Man*; and soon after he was beheaded for his conspiring against the King. *De Serres Hist. France*, p. 1051.

X. In the year 1279. There lived in *Scotland* one *Thomas Lermouth*, a Man very much admired; he may justly be wondred at, for foretelling so many Ages before, the Union of *England and Scotland*, in the ninth degree of the *Bruces* blood, with the succession of *Bruce* himself to the Crown, being yet a Child; and many other things, which the event hath made good; the day before the death of King *Alexander*, he told the Earl of *March*, that before the next day at noon, such a Tempest should blow, as *Scotland* had not felt many years before, the next morning proving a clear day, the Earl challenged *Thomas* as an Impostor, he replyed, *That noon was not yet past*; about which time a Post came to inform the Earl of the Kings sudden death, and then said *Thomas*, *This is the Tempest I foretold, and so it shall prove to Scotland*, as indeed it did, *Spotswoods Hist. Scotland.*

XI. Two Gentlemen, who were intimate acquaintance, travelled together to the City of *Megara* where when they were arrived, the one went to lodge with a Friend of his, and the other betakes himself to an Inn; he that was at his Friends House, saw in his sleep his Companion, beseeching him *to assist him, for he was set upon by his Host, and that by his speedy coming to him, he might deliver him from a very imminent danger*; being awakened with what he had seen, he leaps from his bed, and intends to go to the Inn, but by an unhappy fate he desists from his compassionate purpose, and believing that his dream had nothing in it; he returns both to his bed and sleep; when the same Person appears to him the second time all bloody, and requested him earnestly, *That seeing he had neglected him as to the preservation of his life, yet at least he would not be wanting to him in the revenge of his death*, declaring *That he was murdered by his Host. and that at this very time he was carried out in a Cart toward the Gate of the City, covered over with Dung*; The Man overcome with

these

these intreaties of his Friend, immediately runs out to the Gate, where he finds the Cart he had seen in his dream, which he seizes, and searching it, finds there the body of his Friend, and drags the Inn-keeper to his deserved punishment. Dr. *More*, *Immortal. Soul.*

XII. Mr. *Morison*, an *English* Gentleman, in his Travels, gives this Relation; whil'st I lived at *Prague*, and had sate up very late one night drinking at a Feast, early in the morning the Sun-beams glancing on my Face, as I lay in my Bed, I dreamed that a shadow passing by me, told me *That my Father was dead*; at which awaking all in a sweat, and affected with this dream, I arose, and wrote the day and hour, and all circumstances thereof in a paper book, which book with many other things, I put into a barrel, and sent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Newemburgh*, a Merchant of a Noble Family, well acquainted with me and my Relations, arrived there, who told me that my Father dyed some months past; I design not to write any lies, but that which I write is as true as strange; when I returned into *England* some four years after, I would not open the Barrel I sent from *Prague*, nor look into the paper book, in which I had written this dream, till I had called my Sisters, and some other Friends to be witnesses, where my self and they were astonished to see my written dream answer the very day of my Fathers death. *Morisons Travels.* p. 1.

XIII. The night before *Henry* the Second, King of *France* was slain, Queen *Margret* his Wife dreamed, *That she saw her Husbands Eye put out*; there were Justs and Turnaments at that time, into which the Queen besought her Husband not to enter, because of her dream; but he was resolved, and there did great things; when all was almost now done, he would needs run a tilt with a Knight who refused him, his name was *Montgomery*, but the King was bent upon it, whereupon they broke their Launces to Shivers in the encounter, and a splinter of one of them struck the King so full into the Eye, that he thereby received his deadly wound. It is observed of

this King, That one *Ann du Bourg*, a Noble Councellor, and a man of singular understanding and knowledge, making a Speech before him a little before his Death, in defence of the Protestant Religion, and against persecuting the Professors thereof, he therein *rendred thanks to Almighty God for moving the King's heart to be present at the decision of so weighty a Cause as that of Religion was, and humbly entreated him to consider thereof; it being the Cause of Christ himself, which of good Right ought to be maintained by Princes*, &c. But the King, instead of hearkning to his good Advice, was so far incensed against him, that he caused him to be apprehended by the Count of *Montgomery*, Constable of *France*, and to be carryed to Prison, protesting to him in these words; *These Eyes of mine shall see thee burnt*; and presently after he sent a Commission to the Judges to make his Process: In the mean time great Feasts were preparing in the Court for Joy of the Marriages that should be, of the King's Daughter and Sister: The day whereof being come, the King imployed all the Morning in examining the President, and other Councellors of the Parliament against *Du Bourg* (and other of his Companions who were charged with the same Doctrins) intending to glut his Eyes in seeing his Execution; but that very Afternoon he received that fatal blow in his Right Eye, which so pierced his head, that his brains were perished; which wound dispising all means of cure, killed him within eleven daies, whereby his hope of seeing *Du Bourg* burned, was frustrated, *Clarks Martyr.* P. 231.

XIV. There was one who dreamed that he was bitten to death by a Lion of Marble, that was set at the entrance of the Temple; and being the next morning to go to that Temple, and beholding the Marble Statue of the Lion, he jeastingly told his dream to those that went with him; and putting his hand into the Lions mouth, he said laughing. *Bite now my valiant Enemy, and if thou canst, kill me:* He had scarce spoke the words when he was stung to death with a Scorpion that there lay hid, and thereby unexpectedly found the Truth of his dream.

Crescentius

Crescentius the Popes Legate at the Council of *Trent* 1552 was busie writing Letters to the Pope, till it was late in the night; whence arising to refresh himself, he saw a black Dog of a vast bigness, flaming Eyes, and Ears which hung down almost to the ground, enter the room, which came directly toward him, and laid himself down under the Table; frighted at the sight, he called his Servants in the Antichamber, and commanded them to look for the Dog, but they could find none: The Cardinal hereupon fell Melancholy, and afterward sick, dying in a short time at *Verona*, crying out on his death-bed, *Drive away the Dog that leaps upon the Bed, Wanly Hist. Man.*

XV. In the year 1154. *Frederick Ænobardus* being Emperour of *Germany*, *Henry* Archbishop of *Mentz*, a pious and peaceable man, but not able to endure the dissolute Manners of the Clergy under him, determined to subject them to sharp censure: but while he thought of this, he himself was by them before-hand accused to Pope *Eugenius* the Fourth. The Archbishop sent *Arnoldus*, his Chamberlain to *Rome*, to make proof of his Innocency; but the Traitor deserted his Lord, and instead of defending him, traduced him there himself. The Pope sent two Cardinals as his Legates to *Mentz*, to determine the cause; who being bribed by the Canons and *Arnoldus*, deprived *Henry* of his Bishoprick, with great scorn and ignominy, and substituted *Arnoldus* in his stead, *Henry* bore all patiently, without appealing to the Pope, which he knew would be to no purpose; but openly declared, *That from their unjust Judgment he made Appeal to Christ the Just Judge*; *there* (said he) *will I put in my Answer, and thither I cite you*: The Cardinals jeastingly replyed, *When thou art gone before, we will follow thee.* About a year and an half after, the Archbishop *Henry* died; upon the hearing of his death, both the Cardinals said, *Lo, he is gone before, and we shall follow after*: But their Jeast proved in earnest; for both of them died in one and the same day; one in an House of Office, and the other gnawing off his own Fingers in the madness of his Distemper

stemper. *Arnoldus* likewise, who was accessary hereunto, was assaulted in a Monastery, butchered, and his Carcass thrown into the Town-Ditch. *Chetwind. Hist. Collect.* 1 part, p. 21.

XVI. One *Philibert Hamlin*, a Popish Priest in *France*, was in the year 1557. Converted to the Protestant Religion, and thereupon went to *Geneva*, where he exercised the Art of Printing, and published many Books: After which he was made a Minister of the Reformed Religion, and Preached with good success at the Town of *Aleuart*, and other places: At last he with his Host, a Priest whom he had Instructed in the Protestant Profession, were apprehended, and cast into Prison at *Burdeaux*; and whilst they lay there, in came a Priest with all his Accoutrements, to say Mass: But *Philibert* inflamed with Zeal against such ridiculous Fopperies, went and pluckt the Garments from his back, and overthrew the Chalice and Candlesticks, saying, *Is it not enough for you to blaspheme God in the Churches, but you must also pollute the Prison with your Idolatry*: The Jaylor seeing this, fell upon him, and beat him with his Staff, and also removed him into a Dungeon, loading him with Irons, which made his Leggs to swell, where he lay eight daies. The Priest his Host terrified with the Prison, and fear of Death, renounced his Profession, and was set at Liberty, whereupon *Philibert* said to him, *O unhappy, and more than miserable man! is it possible that you should be so foolish, as for to save your life a few daies, you should so start away from, and deny the Truth? know you therefore, that although you have hereby avoided the Corporal Fire, yet your life shall be never the longer; for you shall die before me, and yet shall not have the honour to die for the Cause of God; and you shall be an Example to all Apostates.* Having ended his Speech, and the Priest going out of Prison, he was presently slain by two Gentlemen, who formerly had a quarrel against him. *Philibert* hearing of it, protested seriously, *That he knew of no such thing before, but spoke as it pleased God to guide his Tongue*: *Philibert* being condemned, and carryed to [illegible], they endeavoured to drown his voice, by sounding

sounding of Trumpets; and so in the midst of the Flames, praying and exhorting the People to Constancy in the Truth, he rendred up his Soul unto God. *Clarks Martyrol.* p. 228.

XVII. When by the counsel and persuasion of *Philip* the Fair King of *France*, Pope *Clement* the Fifth had condemned the whole Order of the Knights Templars, and in divers places had put many of them to death: there was a *Neopolitan* Knight brought to suffer in like manner, who espying the Pope, and the K. of *France* looking out at a window, he with a loud voice spake to them as followeth; *Clement, Thou cruel Tyrant, seeing there is none now left among Mortals unto whom I may make my Appeal as to that grievous Death whereunto thou hast most unjustly condemned me, I do therefore appeal unto the Just Judge, Christ our Redeemer, unto whose Tribunal I cite thee, together with King* Philip, *that you both may make your Appearance there within a year and a day, where I will then open and defend my cause.* Pope *Clement* died within the time, and King *Philip* soon after him, in 1214. *Lipsius Mon. l.* 2.

XVIII. A Master of the *Teutonick* Order, whose name (saith our Author) I forbear to mention, proposed a Match between a young Merchant, and a Woman of a doubtful Fame in respect of her Chastity, the young Man refused the overture, and the rather, because he that persuaded the Marriage, was supposed to be no hater of the Woman; the Master resented this refusal so ill, that he determined the life of the refuser should pay for it; he therefore contrived that the young Man should be accused of Theft, for which being condemned, he commanded he should be hanged; prayers, and tears were of no avail, and therefore the innocent had recourse to the safest Sanctuary of innocency, and as he was led to Execution, said with a loud voice, *I suffer unjustly, and therefore appeal to the supream Lord of Life, and Death, to whom he that hath so unjustly condemned me, shall render an account thirteen days after this very day*; The Master scoffed at this, but upon that same thirteenth day, being taken with a sudden sickness, he cryed out, *Miserable Man that I*

am, behold I must dye, and this day must I appear before the All-seeing Judge; and so died presently after. *Wanly. Hist. Man.*

XIX. A poor Labourer at *Calice*, who had been an hearer of Mr. *Adam Damlip* (a famous Protestant Preacher at *Calice*, when it was in the hands of the *English*) said among some Company, *That he would never believe the Priest could make the Lords Body at his pleasure*; whereupon he was accused, and condemned by one *Harvey*, a Commissary there, who also with opprobrious, and abusive words railed upon him, calling him *Heretick*, and saying *He should die a vile death*, the poor Man answered, *That he was no Heretick, but one that held the True Faith of Christ, and whereas thou sayest* (said he) *that I shall die a vile death, thou thy self shalt die a vile death, and that shortly*; The poor Man was burnt, and *Harvey* within half an year after was hanged, drawn, and quartered for Treason. *Clarks Martyr. p.* 427.

XX. In *Sweden*, *Johannes Turso* gave Sentence upon a certain Man, that he should lose his head, who when all other defence was denied him, fell down on his knees, and with great earnestness spake as followeth, *Behold I die unjustly, and I cite thee, unjust Judge, to Gods Tribunal, there to answer for my head within this hour*; These were looked upon as frivolous words, but scarce was the Man beheaded by the Executioner, when the Judge himself fell down dead from his Horse. *Delrio, Disquisit.* l. 4. *Otho* the first Emperor of *Rome*, being freely reprehended by his Son *William* (who was then Bishop of *Mentz*) for his Marriage with *Adelaida*, the Emperor was so offended, that he sent his Son to Prison; whereupon the Bishop cited his Father *Otho* to the Tribunal of Christ, *And* (said he) *upon* Whitsunday *both of us shall appear before the Lord Christ, where by Divine Judgment it shall appear who hath transgressed the limits of his duty*; In pursuance of this appeal, the Emperor *Otho* died upon *Woitsunday* suddenly in *Saxony*, his Son the Bishop deceasing some short time before. *Drexel. Op.*

XXI. *Rodulphus*, Duke of *Austria*, being grievously offended

offended with a certain Knight, caused him to be apprehended, and being bound hand and foot, and thrust into a Sack to be thrown into the River; the Knight being in the Sack, and it as yet not sown up, espying the Duke looking out at a Window (where he stood to behold that spectacle) cryed out to him with a loud voice; *Duke* Rodulph, *I summon thee to appear at the dreadful Tribunal of Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to this bitter and unworthy death.* The Duke received this Summons with laughter, and unappalled and unconcerned, made answer; *Well go thou before, and I will then present my self*; the year being almost spent, the Duke fell in to a light Feaver, and remembring the appeal, said to the standers by *The time of my death does now approach, and I must go to Judgment*; and so it happened, for he died soon after. *Dinoth. lib.* 8.

XXII. *Ferdinand*, the fourth King of *Spain*, was a great Man, both in Peace, and War, but somewhat rash and rigid in pronouncing Judgment, so that he seemed to incline to cruelty. About the year 1312. he commanded two Brothers, *Peter and John* of the Noble Family of *Carvialii* to be thrown headlong from an high Tower, as being suspected guilty of the death of *Benavidius*, a noble Person of the first rank; and though they with great constancy denyed they were guilty of any such crime, yet it was to small purpose; when therefore they perceived that the Kings Ear was shut against them, they openly cryed out they died innocently, and since, they found the King had no regard to any Plea, or defence they could make, they did appeal to the Divine Tribunal, and turning themselves to the King, bid him *Remember to make his Appearance there within the space of thirty days at the furthest*; *Ferdinand* at that time made no reckoning of their words, but upon the thirtieth day after, his servants supposing he was asleep, found him dead in his Bed, in the flower of his Age, for he was but twenty four years, and nine months old, *Wanly. Hist. Man.*

34. *Lambertus Schasnaburgensis*, an excellent writer as

most in these times tells, that *Buchardus* Bishop of *Halberstadt*, in the year 1059 had an unjust controversy with the Abbot of *Helverdense*, about some Lands in *Saxon*, which the Bishop by force without Law sought to make his own; it was to small purpose to make any resistance against so powerful an Adversary; but the injured Abbot some few days before his death sent to *Frederick* Count *Palatine*, and intreated him to bear these his last words to the Prelate, *That being too weak to contend (though the Law was on his side) he gave place, and was also departing this life, but that God would be the Judge, unto whom he made his Appeal; that therefore both of them should prepare to order their cause before his Tribunal, where favour and power set aside, only Justice should prevail*; In a short time the Abbot died of a Feaver, and not long after him the Bishop also, for as he was one time mounting his Horse, he fell down, as one stricken with a Thunderbolt, and his last words were, *That he was hurried away to the Judgment Seat of God there to be Judged.* Delrio. Disquisit. l. 4.

XXV. *Francis*, Duke of *Brittain*, cast his Brother *Ægidius* into Prison, who was one of his Council, and falsely accused him of Treason, where when *Ægidius* was almost famished, perceiving that his fatal hour approached, he spied a Franciscan out of the window of the Prison, and calling him to confer with him, he made him promise, *That he would tell his Brother, that within fourteen days he should stand before the Judgment Seat of God*; The Franciscan having found out the Duke in the Confines of *Normandy*, where he then was, told him of his Brothers death; and of his Appeal to the high Tribunal of God; the Duke terrified with this message, immediately grew ill, and his distemper increasing, he expired upon the very day appointed, *Drixelius Oper.* The *Genoways* sent out their Gallies against the Pyrates, and in the way took a small Ship of *Sicily*, together with the Mr. of it, whom in contempt of the *Sicilians* they hanged up; the poor man pleaded he suffered unjustly, since he had never done any the least injury to them, but perceiving all his plaints to be in vain, he appealed unto God

for

for Justice, and cited the Admiral of the *Genoese* to make his Appearance at his Bar within six months, within which time he that was thus cited, died. *Wanly. Hist. Man.*

XXVI. Master *Patrick Hamilton*, of an Antient, and Honourable Family in *Scotland*, left his own Country, and went into *Germany*, where he became acquainted with those worthy Men, *Martin Luther*, and *Philip Melanchthon*, then at the famous University of *Wittenburg*, from thence he went to the University of *Marpurg*, which was then newly erected, where he was intimate with other learned Men, and by reason of his Learning, and Integrity of life, he was had in admiration of many; however he could not rest till he had returned into his own Country, where the Doctrine of the Reformation began then to break forth, as well in publick, as in private; which so disturbed the *Popish*-Clergy, that *James Beaton*, Archbishop of St. *Andrews* sent for Mr. *Patrick Hamilton* to St. *Andrews*, where after divers days conference he had his Freedom, and Liberty, the Bishop seeming to approve his Doctrine, acknowledging that in many things there needed a Reformation in the Church; but withal fearing that their Kingdom of Darkness should be endamaged, they persuaded the King, who was then young, and much led by them, to go on Pilgrimage to St. *Dothes*, in *Ross*, that so by reason of his absence no application might be made to him for the saving the life of this innocent Gentleman, who not suspecting their malice, remained like a Lamb among Wolves; the King being gone, one night Mr. *Hamilton* was seized upon by the Bishops Officers, and carried to the Castle, and the next day was brought forth into Judgment, and Condemned to be burnt upon several Articles about *Pilgrimages*, *Purgatory*, *Prayers to Saints*, *&c.* After Dinner the fire was prepared, and being tyed to the Stake, he cryed out with a loud voice, *Lord Jesus receive my Spirit; how long shall darkness overwhelm this Realm, and how long wilt thou suffer the Tyranny of these Men?* The fire was slow, and therefore put him to the greater torment; but that which most

troubled him, was the clamour of some wicked Men, set on by the Fryers, who continually cryed, *Turn thou Heretick, call upon our Lady, say,* Salve Regina, *&c.* To whom he answered, *Depart from me, and trouble me not, thou Messenger of Satan*; and speaking to one *Alexander Campbell*, a Fryer, with whom he had conferred about matters of Religion, and who had informed against him, and was now the Ringleader who roared against him, to recant; Mr. *Patrick* with great vehemency said to him, *Wicked Man, thou knowest the contrary, and hast confessed the contrary to me, I appeal thee before the Tribunal of Jesus Christ*, After which words he resigned up his Spirit unto God in the year 1527. *Campbell* was troubled at these words, and from that very day was never in his right mind, but soon after died mad. *Clarks Martyr.*

Thus, *Though the Fool hath said in his heart there is no God*, and because Justice is not presently inflicted upon Sinners, men harden themselves in Rebellion, and Wickedness against Heaven, yet we find that many times, *The Lord is known by the Judgments which he executeth* upon Impenitent, Unjust, and Profligate Wretches, as by the foregoing examples doth sufficiently appear.

CHAP.

CHAP. IV.

The Wicked Lives, and Woful Deaths of several Popes, and likewise of Apostates, and Desperate Persecutors.

AFter the Bishops of *Rome* had tasted the sweetness of Power, Wealth and Prosperity, they at once lost their Humility and Purity of Religion, and assumed Politick and Tyrannical Principles, laying aside the Sword of the Spirit, and defiling their hands in the blood of Emperours, Kings, Princes, and all sorts of People; and hereby Apostatizing from Christianity; the Popes their Successors wallowed in all kinds of wickedness, as Usurpation, Sodomy, Conjuration, and all manner of Oppressions, and thereby from being poor persecuted Bishops, they became Persecutors of others: But Divine Justice hath oftentimes inflicted severe Vengeance both upon them, and their Instruments; since Apostacy is thought to be the sin of the Holy Ghost, the Apostle sayes, *It is impossible for those who were once inlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again to Repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame*, Heb. 6. 4, 5, 6. Therefore God hath not left himself without witness against them, but hath made them Examples of his Severity in this world, as the following Instances plainly demonstrate, both as to wicked Popes, Apostates and Persecutors.

I. Pope *John* the Thirteenth was accused of Witchcraft, and Using Magick, and was given to all manner of Debauchery, Perjury and Villany; he dismembred divers of his Cardinals for taking part with *Otho* against him,

him, plucking out the Eyes of some, cutting off the Hands, and gelding others: He made Deacons in his Stables among his Horses, and for Money made Boys Bishops; he lay with *Reynora* a Widow, his Fathers Concubine, and *Anna* another, with her Neice; put out the Eyes of his Ghostly Father *Benedict*, brake windows in the night, set houses on Fire, drank an health to the Devil, would say Mass, and not communicate; for which and other intolerable Rogueries, he was deposed by *Otho*, in a Council, and *Leo* the Eighth put into his place; but his Whores and other Friends, (as soon as *Otho* had turned his back) soon got him in again: From this Gallant our St. *Dunstan* with a round sum of Money, purchased a Prohibition of Priests Marriages, which caused no small disturbance in *England* at that time: At last being taken in the Act of Adultery, with a resolute mans Wife, he received such a deadly gash from the Husband, as in eight daies sent him packing into another world, *Prideaux Introduct.*

II. Pope *Alexander* the Sixth, was a cruel Tyrant, and a scourge of God to all *Italy*, and plagued especially that corrupt Colledge of Cardinals, who had chosen him not for his Virtues, but for the heaps of Gold which he had distributed among them; he was void of Sincerity, Faith, Truth, or Religion, unquenchably covetous, unreasonably ambitious, and more than barbarously cruel, and had a burning desire to advance his Bastards, whereof he had many: He set Benefices and Promotions to sale: He poisoned *John Michael*, Cardinal of *Venice*, that he might obtain his Gold and Treasures: In Magick he was very learned, and therefore very wicked: He poisoned his own Father: And likewise *Zemes*, Brother to the great Turk (being hired thereto for two hundred Duckets) after he had sworn to him that he would secure him; he procured Aid of the Turk against the *French* King: He caused the Tongue and Hands of *Anthony Manrivil*, a learned and wise Man, to be cut off, for making an Oration in reproof of his wickedness: In Adulteries he was most filthy and abominable, and committed Incest with his own Daughter *Lucretia*, the Wife to three Princes, upon whom these Verses are extant. *Hic*

Hic jacet in Tumulo Lucretia nomine, sed re
Thais, Alexandri filia, sponsa, nurus.
Ergone te semper rapiet Lucretia Sextus?
Heu fatum dici nominis! hic Pater est,
Sextus Tarquinius, Sextus Nero, Sextus & iste,
Semper sub Sextis Perdita Roma fuit.

Lucrece by name here lies, but *Thais* in life,
Pope *Alexander*'s Child, Spouse, and Sons Wife,
And must a *Sextus Lucrece* alwaies ravish?
Curst name! but here's a Father that's most knavish.
Tarquinius, Nero, this a *Sextus* too,
Sextus was ever born *Rome* to undo.

This Pope never attempted any thing, but he first consulted the Devil, to whom he gave himself, and who at length fetched him, for being accustomed to poison any whom he disliked; he had prepared some poisoned Wine to dispatch some of his Cardinals, which his Butler through a mistake, put into his own hand, and he drinking it off, with horrible cryes and groans immediately died; his Son *Cæsar Borgia* as murdering a Villain as himself, drinking of it likewise, whereby he fell into a sharp and dangerous disease. *Symson Hist. Church.*

III. *Sylvester* the Second, was a *French* man born, and bred up a Conjuring Fryer, in the Abby of *Floriack*, were Necromancy at that time was held an eminent piece of Learning; to perfect his skill that way, he goes to a *Saracens* in *Sivil*, and couzens him of his chief Conjuring Book, by being inward with the Magicians Daughter; then he contracts with the Devil to be wholly his, upon condition he would conduct him back to *France*, and fit him with promotions in order to his advancement to the Popedom: Upon his return to *France* he became admirable for his deep Learning, and (amongst others of great State (had several Scholars in the Black Art; by the help of whom and his other Arts, he became first Bishop of *Rheims*, then Archbishop of *Ravenna*, and

and thence to be Pope; in which Seat he concealed, yet alwaies privately practised his Deviliſh Myſtery, having in ſecret a Brazen Head, which he conſulted inſtead of a *Delphick* Oracle; conſulting with whom on a time when he ſhould die, anſwer was given him, he ſhould live until he ſaid Maſs in *Jeruſalem*; this made him confident of a long continuance, but he was couzened by the Devil's Equivocation, though he dreamed of immortality, and that he ſhould never die. For it happened on a time, that as he was ſinging Maſs at *Rome* in a Temple called St. *Groſs*, otherwiſe *Jeruſalem* (which was the place aſſigned him to die in, and not *Jeruſalem* in *Paleſtine*, as he imagined) he heard a great noiſe of Devils, who came to fetch him away even in the very time of Maſs; he being very much terrified and tormented therewith, is ſaid to have repented, and in token thereof, to have requeſted that his Hands, Tongue, and ſecret Members, might be cut off, wherewith he had offended God, and his Body to be cut in four pieces, and laid on a Cart, and the Beaſts to draw it whither they would; which being accordingly performed, they of their own accord drew him to the *Lateran* Church, and (as ſome Authors write) the Body was immediately carried out of the Church by the Devil. *Beards Theatre.*

IV. *Gregory* the Seventh, without any Election of Emperour or Clergy, but only by his own Intruſion, got into the Chair, having poiſoned ſix or ſeven Popes before he could get the Popedom himſelf: He had a trick to ſhake out ſparks of fire from his ſleeve, and by ſome other waies brought it about, that the voice of the People was, *Peter the Apoſtle hath made choice of* Hildebrand *to be Pope*, which was his own name before he changed it to *Gregory*: He ſet himſelf with all his might againſt the Emperour *Henry* the Fourth, and had plotted his death; ſo that when he went to prayers at St. *Marys* in *Aventine* Hill, a Villain was ſet with a ſtone to roll down from the Roof to beat out the Emperours brains; but it fell out to the ruine and quaſhing of the Executioner, who fell down, and was killed therewith: He threw the Sacrament

ament into the fire, because it did not answer his demands (as the Heathen Gods did) concerning his success against the Emperor, whom he Excommunicated, and sent a Crown to *Rodulphus*, Duke of *Suevia*, with this verse upon it.

Petra dedit Petro, Petrus Diadema Rodolpho.

That Crown the Rock did give to Peter,
Peter *on* Ralph *bestows in Metter.*

This Crown was sent to cause *Rodulphus* to Rebel against his Master, wherein he received an utter defeat, and dyed miserably by the hand of a Woman, tumbling down a Stone upon him, as he was besieging a certain Castle in *Germany*; at last he got the Emperor at such an advantage, that he was fain to come to his Castle at *Canusium*, with his Empress and Son bare footed in the cold of Winter, and there to wait three days fasting, till he might have Audience, which at length he obtained by the mediation of Madam *Matilda*, one of the *Popes* Wenches, or St *Peters* Daughter, (as they called her) who left her Husband to live with this Holy Father; when he pronounced Sentence of Excommunication against the Emperour, the new Seat whereon he sate, unexpectedly rent in pieces; he condemned *Berengarius*, his opinion against the corporal *Presence*, and was against *Priests* Marriages; he Sainted *Liberius* the *Arrian* Heretick, exercised what cruelty he pleased, especially against a Widdows Son, whose Foot he cut off; but at last vengeance overtook him; for in a Synod at *Brixia* he was deposed, and died miserably in banishment. *Symson, Hist. Church.*

V. *Pope Paul* the Third prostituted his Sister *Julia Farnesia* to *Alexander* the Sixth, that he might be made Cardinal, committed Incest with his own Daughter *Constantia*, and poysoned her Husband to enjoy her more freely; he likewise poysoned his own Sister, upon suspition she played false with him; *Peter Aloysius*, his Bastard

Bastard Son, practised all manner of horrible Villanies, Robberies, Murders, Adulteries Incest, & Sodomy, thinking that because his Father was Pope, therefore no wickedness was unlawful for him to commit; he was by the report of Authors, one of the most notorious villains the world ever saw; he forced the Bishop of *Favence* to his unnatural lust, so that the poor Bishop with meer anger and grief, that he should be so abused dyed immediately. Being afterward made Duke of *Plaisence* and *Parma*, he exercised most cruel Tyranny over many of his Subjects, insomuch that several Gentlem. resolved no longer to endure it, and therefore hired divers Ruffians to kill him, they themselves likewise joining with them; the Pope his Father by the Art of Magick, which he practised, warned him carefully to look to himself upon the tenth day of *September*, in which, notwithstanding he was slain, for as he returned toward his Castle in the evening in an Horse-litter, with a great retinue about him, having been to see some Fortifications which he had made, the Conspirators to the number of 36, marched before him, as if to do him honour, but as soon as he was entred the Castle, they drew up the Drawbridge, for fear of his retinue that were without, and coming to him with their naked Swords, charged him with his Cruelties and Tyrannies, and then presently slew him in his Horse-litter, together with a Priest, the Master of his Horse, and five *Almaigns* that were his Guard; his dead Body they hung by a chain over the walls, and shaking it to and fro in the view of the People, threw it down headlong at last into the Ditch, where the People to shew their detestation of him wounded the Carkass with daggers, and trampled it under their feet; this happened *Septemb.* 10. 1547. When Pope *Paul* was Legate at *Ancona*, he couzened the Mother of this *Aloysius*, by persuading her to yield to his Lust under the pretence of Marriage, who upon the discovery that he was a Priest, fell almost distracted, yet brought him this hopeful Son aformentioned, This Pope maintained forty five thousand Whores, He was a great Conjurer,

Conjurer, and conferred daily with *Gauricus Servita*, and others of that damned crew of Necromancers, who were alwaies at his Elbow; from this Popes piety we had the Council of *Trent*, and he confirmed the Order of *Jesuits*, who have since proved the Firebrands of the world; he likewise Excommunicated, and Cursed King *Henry* the Eighth, and gave away his Kingdom; but at last endeavouring to debauch his Neice *Laura Farnesia*, *Nicholas Quercen*, her Husband taking him in the Act, gave him a mark, that he carried with him to the grave. *Beards Theatre.*

VI. Pope *Innocent* the Fourth was a *Genoese*, he Excommunicated and Cursed the Emperor *Frederick*, who had been his greatest Friend, and holding a Council at *Lyons*, deposed him, and set up *Henry* of *Thuring* in his Place, and after him *William* of *Holland*, who was assisted by a great company of *Crusadoes* or persons designed for the recovery of the Holy Land, whom the Pope had marked for his own Beasts, they wearing a Cross upon their Garments, but the Emperor crossed their Crowns as he met with them, and nobly defended himself until he was poisoned at length by the Popes means, and then smothered by his Bastard *Manfred*. This Pope was the only Patron of the four Orders of begging Locusts, *Dominicans*, *Franciscans*, *Carmelites*, *and Augustines*, who hatched under him those addle Eggs of *Summaries*, *Sophisms*, *Exorcisms*, *Breviaries*, and the like; he offered to sell the Kingdom of *Sicily* at a reasonable rate, being none of his own, to *Henry* the Third, and quarrelled with our *Robert Grostead*, Bishop of *Lincoln*, who withstood him stoutly, and contemned his Excommunication; and after his death is said to have appeared to the Pope, and that he struck him with his staff on his side, and said, *Surge Miser, & veni in Judicium*; *Arise wretched Man, and come to Judgment*, after which the Pope in a few days ended his life, and so the world was eased of this Tyrant. *Prideaux. Introduct.*

VII. It was said of Pope *Boniface* the Eighth, that he entred like a Fox, reigned like a Lyon, and dyed like a Dog,

Dog, he sent an Ambassage to *Philip* the fair, King of *France*, to command him to take upon him an expedition against the *Saracens* in the Holy Land, upon pain of forfeiting his Kingdom into his hands, and having his Sword by his side, he had the Impudence to say, *That he alone, and none else was Emperour, and Lord of all the world*; and to make this good, he bestowed the Empire of *Germany*, and the Crown of *France*, upon Duke *Albert*, though none of his to give; and not content herewith, he was so insolent, as to charge *Philip* the *Fair*, to acknowledge him to be his Subject in all Causes, as well Temporal, as Spiritual, requiring him likewise to levy a Subsidy upon the Clergy for his Holinesses use, and denying his Authority in bestowing Church livings, which were vacant, as being a Prerogative challenged by the Holy See, and in the conclusion of this Bull, or Decree were these words, *Aliud credentes fatuos reputamus*; *We count him a fool who is of another mind*; whereunto the King returned this Answer, *Philippus Dei Gratia, &c.* Philip, *by the Grace of God, King of* France, *to* Boniface *calling himself Pope, little or no health, be it known to the exceeding great Foolishness, that we in Temporal Affairs are subject to none, and that the bestowing of Benefices belongs to us as our Royal Right, and if there be any that think otherwise, we judge them to be erroneous, and doting Fools*; an answer will beseeming a Prince, who in pursuance thereof, immediately assembled a National Council of all the Barons, and Prelates, within his Dominions, at *Paris*, wherein Pope *Boniface* was Condemned as an Heretick, a Simonist, a Manslayer, and it was generally concluded, *That the King should shew no obedience to him, nor take the least notice of whatever he should impose for the future*, whereupon the King to pull down his Pride and Arrogance, dispatched two hundred Soldiers privately into the Kingdom of *Naples*, (whither the Pope was fled for fear of divers Gentlemen who were resolved to be revenged on him, for causing their Houses, and Castles to be pluckt down) who by a stratagem surprised him, and carried him to *Rome*, where he dyed miserably; some Authors affirming, that the

the Extremity of his Torment brought him into such a terrible Frenzy, that he gnawed off his own hands for pain; and that at the hour of his death there were horrible Thunders, Lightnings and Tempests about the place where he died. *Beards Theatre.*

VIII. *Adrian* the Fourth was an *English-man*, whose name was *Nicholas Brakespear* before he was Pope: He would not suffer the Consuls of *Rome* to have any power, and condemned *Arnold* of *Brixia* for an Heretick in upholding their Rights: He quarrelled with the Emperour *Frederick*, for not holding, (Hostler like) his Stirrup, and afterward excommunicated him for claiming his Rights, and writing his name before the Popes: He conspired with his Cardinals to ruine the Emperour, and had sent a counterfeit Villain to stab him, and an *Arabian* to poison him; but while this proud Prelate designed the murdering of others, he lost his own Life by a very despicable and inconsiderable creature; for he was choakt with a Fly, which got into his Throat in drinking a glass of Wine, which verified what he was often wont to repeat, *That there is no kind of life upon Earth more wretched than to be a Pope. Symson. Hist. church.*

IX. *Alexander* the Third succeeded him, who likewise opposed his Sovereign the Emperour, for being chosen among strong Factions, wherein three or four more besides claimed the place; the Emperour comes to *Pavia* to appease this disorder, and sends for *Alexander*, who instead of obeying him, excommunicates the Emperour, and his other Opposites, and by his own favour, and the *French* King's Purse, settles himself at *Rome*; the Emperour hereupon comes with an Army to correct his Insolency; but *Hartman* Bishop of *Brixia*, by effectual persuasions, turns him, and his Arms from the Pope against the *Saracens*, where being victorious, and returning homeward, he was surprized by the Popes Treachery who had sent his Picture exactly drawn to the Life, to the Emperour of the *Saracens*, that he might not miss in laying wait for him; being hereby apprehended, with his Chaplain, as they went to bathe themselves

ſelves in a River of *Armenia*, and brought before the Emperour, the Picture diſcovered him to be the man: The Emperour uſed him nobly, appoints his Ranſom, and then guards him home as far as *Brixia*. The Princes of the Empire, to revenge this prodigious Treaſon, joyn together; the Pope flies to *Venice*, where Duke *Sebaſtian* protects him: *Otho* the Emperors Son, is ſent with an Army to compaſs him in, with poſitive order not to fight till his Fathers coming; which the Young Man, ambitious of Glory, neglects, whereby he is overthrown and taken Priſoner: The good Father, to preſerve his Son, is forced to ſubmit: And in St. *Mark*'s Church in *Venice*, he proſtrates himſelf before the Pope, who ſetting his foot on his Neck, he repeated that of the Pſalmiſt, *Thou ſhalt tread upon Lions and Adders, the young Lion and the Dragon ſhalt thou trample under foot*; which the Pope applied to the Emperor, who replying, *Not to thee, but to* Peter *this power is given:* The Beaſt anſwered, *Et mihi & Petro, as well to me as to* Peter: This end after much trouble had this remarkable buſineſs; the Pope, as he had reaſon, gratified the *Venetians*, and making what conditions he pleaſed with the Emperour, returned to *Rome*: *Henry* the Second our King, was much vexed by this Pope for the death of *Thomas Becket*, whom the Pope made St. *Thomas* for oppoſing his Soveraign, who being killed by ſome Perſons at the Stairs of the Altar, in the Cathedral at *Canterbury*, the Murder was charged upon the King by the Popes Legate; and though he ſwore that he was no way concerned in his Death, yet he was forced to kiſs the Legates knee, and ſubmit to ſuch pennance as ſhould appoint him; one part whereof was, *That he ſhould abſolutely ſubmit to the Pope in Spiritual matters.* And we read, that when King *Henry* came out of *France*, he went to *Canterbury*; and as ſoon as he was in ſight of the Cathedral, he put off his Shoes and Stockins, and went bare-foot to *Beckets* Tomb; the waies being ſo ſharp and ſtony that his feet bled as he paſſed along; and when he came there, every Monk in the Cloiſter whipt the King's back with a Rod; yet a *Popiſh* Hiſtorian

BRITISH
1061
MUSEUM

Emp: Germany 3 days at the Popes Gate pa. 83

An Owl in the Popes Council, pa. 39

Hiſtorian ſaith of this *Becket*, *That he was worthy of death and damnation for being ſo obſtinate againſt God's Miniſter his King:* Upon this Pennance the Pope granted to the King and his Heirs the Title of Kings of *England. Hence it is obſerved* (ſaith *Platina*) *that all Kings of* England *muſt acknowledge the Pope for their Landlord.* In this proud Popes time, the poor *Waldenſes* ſtood up for the Truth, and increaſed, notwithſtanding all manner of Cruelty and Perſecution was exerciſed upon them. To this Pope *Nicholas Maniacutius* wrote mad verſes extant in *Onuphrius*, where he concludes,

Scimus Alexandrum per ſecula commemorandum.

As long as there is Gooſe or Gander,
We muſt remember *Alexander.*

This Pope plagued the World about one and twenty years, and was then ſuddenly hurried out of it in the midſt of his wretched and ambitious Contrivances. *Symſon Hiſt. Church.*

X. Pope *John* the Twenty Third called a Council at *Rome* againſt the Proteſtants in *Bohemia*; when the Council was ſet, the Maſs of the Holy Ghoſt ſung, and the Pope placed in his Chair, there came flying in among them an ugly Owl, with an ill-favoured hooting, and ſet her ſelf upon a croſs Beam, juſt over againſt the Pope, caſting her ſtaring Eyes upon him, whereupon the whole company began to marvel; and whiſpering each to other, ſaid, *Behold the Spirit is come in the likeneſs of an Owl:* The Pope himſelf bluſhed at the matter, and began to ſweat fret and fume; and being in great diſtraction, as looking upon it to be ominous, he diſſolved the Council for that time; yet afterward calling another Seſſion; when they were met, in came the Owl as before, ſtill looking ſtedfaſtly upon the Pope; whereupon he was more aſhamed, ſaying, *That he could no longer abide the ſight of her*; and commanded her to be driven away; but with all the ſhouts and hollowings they could make,

ſhe

she would not be forced from her place, till with Clubs and Sticks thrown at her she fell down dead among them all. After this a Council was by his Consent Assembled at *Constance* 1414. in which this Pope for divers Intolerable Villanies, was deposed, and afterward died miserably. *Acts and Monum.*

XI. Pope *Julius* the Second was more addicted to War than Writing, or Teaching his Flock: He excommunicated *Lewis* the *French* King, but he did not value it in the least; for he Coined Money with this Inscription, *Perdam Babylonem, I will destroy* Babylon. He is said to have thrown St. *Peter*'s Keys into the River *Tyber*, of whom this Epigram was written,

Cum contra Gallos Bellum Papa Julius esset
Gesturus; sicut fama vetusta docet, &c.

When Julius *Pope against the* French
Determined to make War,
As fame reports, he gathered up
Great Troops of Men from far.
And to the Bridge *of* Tyber *then*
Marching as he were * *wood*; * or mad.
His Holy Keys he took, and cast
Them down into the Flood:
And afterward into his hand
He took his naked Sword,
And shaking it, broke forth into
This fierce and warlike word:
This Sword of Paul, *quoth he, shall now*
Defend us from our Foe,
Since that this Key of Peter *doth*
Nothing avail thereto.

This Pope breaking his Oath in not celebrating a Council, the Cardinals Assemble a Council at *Pisa*, to depose him, but he easily avoided that by a Counter Council at *Lateran*: He dispensed with our King *Henry* the Eighth, to Marry his Brother *Arthur*'s Wife: He horribly abused

two

two Ingenious Youths, who were ſent by the Queen of *France*, to be bred in *Italy*, of which one wrote,

To Rome *a* German *came, of fair aſpect,*
But he return'd a Woman in effect.

And this was written of the Pope himſelf.

Genoa cui Patrem, genetricem Gracia, &c.
He that from Greece *and* Genua *had his blood,*
And on the waves his Birth, can he prove good?
The Genoeſe *Cheats, the* Greeks *men Lyars call,*
The Sea Perfidious, Julius *hath theſe all.*

He Sainted one Mother *Francis*, a *Roman* Matron, for preſerving her Chaſtity by melted Lard, *&c.* In his time a *Ciſtertian* Monk preached at *Mantua*, that our Saviour was not conceived in the Virgins Womb, but in a place near her heart, of three drops of blood: Of theſe Times *Maximilian* the Emperor uſed to ſay, *Deus eterne niſi vigilares*, &c. *O Eternal God! if thou didſt not watch over us, how ill would it go with the World which we govern, I being a miſerable Hunter, and wicked Pope* Julius, *a beaſtly Drunkard?* It is credibly reported of this *Julius*, that partly with his Wars, and partly with his Curſings and Excommunications, he deſtroyed Two Hundred Thouſand Chriſtians within the ſpace of Seven Years: He was hurried away in the midſt of all his Debaucheries. *Prideaux Introd.*

XII. Pope *Julius* the Third was Choſen not without ſome diſturbance; as ſoon as he was Elected, he gave his Cardinals Hat to a Sodomitical Boy, whom he had uſed, called *Innocentius*, at which the Cardinals repining, and aſking him the reaſon of it, *What reaſon had I* (ſaid he) *to Chuſe me Pope? Fortune favours whom ſhe liſteth.* *John Caſa*, Archbiſhop of *Beneventum*, and Dean of the Apoſtolical Chamber, in this Pope's Time Printed a Book at *Venice*, in defence of Sodomy, by whom alſo *Francis Spira* was ſeduced to revolt to Popery, and died deſpe-

desperately. This Pope being sick, desired to have some Pork, which being forbidden by his Physicians, he said, *He would have in despite of God*; and having appointed a cold Peacock to be reserved for him; when he missed it the next Meal, he grew into a great rage; and being requested not to be so angry for such a trifle, he blasphemously answered, *That if God was so angry with* Adam's *eating an Apple, why might not he be as angry for his Peacock?* From this Pope we had the Reconciliation and Blessing of the Mother Church, to submissively taken from the hands of Cardinal *Pool*, in Queen *Mary*'s daies, which cost the Lives of so many Innocents, by various Executions; whereupon *Walterius* describes the See of *Rome* under him in these verses:

Roma quid est? quod te docuit præposterus ordo;
Quid docuit? jungas versa elementa scies;
Roma Amor est, Amor est? qualis, præposterus? unde hæc?
Roma Mares, noli dicere plura scio.

What's *Rome?* even that preposterousness doth show,
What's that spelt backward, then thou soon may'st know
Backward 'tis *Amor*, Love, what Love? nay hold,
It is *Male Love*, most odious to be told.

And *Beza* plays upon three evacuating Basons, which this Pope was wont to have in his filthiness; and that by letting fly at both ends, his Life went after it. *Clark. Examples.*

XIII. *John* the Eighth, otherwise called Pope *Joan*, was a Lass of *Mentz* in *Germany*, that ran away with an *English* Monk of *Hulda*, in Man's Apparel, and studied with him at *Athens* till he died there; thence this *Virago* came to *Rome*, and so learnedly trussed her Points that after *Leo*'s death, she was advanced to St. *Peter*'s Chair, where for two years and an half she celebrated Mass, gave Orders, frees the Emperour *Lewis* from his Oath to *Aldegisius*, Crowns *Charles* the Bald, takes up the Controversies between the two *Hincmars*, establishes the

the Learned *Photius*, in the Patriarchship of *Constantinople* writ a Learned Letter to the Prince of *Moravia*, and wanted nothing requisite for a compleat Pope but the Right Gender; the defect of which discovered it self in her going to the *Lateran*, between *Colosses* and St. *Clements*, where, without a Midwife, she was delivered of a Bastard, and her Life together; for which her Successors have never since gone that unlucky way; and have provided a hollow Seat of Porphyry, to search the Popes, and prevent After-claps, This Story of Dame *Joan*, some of the *Popish* Writers would decry by all means possible; but we have fifty at least of their own Authors against them. *Prideaux Introduct.*

IV. Pope *Urbane* the Sixth was a most cruel and bloody man; at his first Election he was much graced by *Jane* Queen of *Naples*, and *Otto* of *Brunswick* her Husband, but the rude Beast soon forgot it: and afterward was the cause of both their deaths; to make good that saying,

Asperius nihil est humili cum surgit in altum,
Corde stat inflato, pauper honore dato.

None looks to be accounted
More than a Beggar mounted?
He struts with heart full blown,
When Honour's on him thrown.

In the beginning of his Popedom he was much for *Charles* King of *Naples*, having an Eye to the making of his Roguish Nephew *Francis Batillus* a Prince; but this Friendship was soon turned into spight; and *Batillus*, after his Uncles death, was stripped of what he had heaped together, according to that Epigram,

Cum moritur Præsul Cognatio tota fit exul.

When once the Prelate fails,
His Kin may pare their Nails.

The brutish Tyranny of this Pope to some of his Cardinals, whom he suspected, was very horrible; he caused one to be slain, five others of them to be sowed up in sacks, and thrown into the Sea, three others to be knockt on the head before all the People, and their Bodies to be dryed in an Oven, and carried in Chests about with him, with their red Hats upon the same; but shortly after as he was with great greedinesse gathering Mony, he fell from his Mule, and so bruised himself, that he languished thereof for twenty seven days, dying by degrees, and so suffering the pains which he caused the Cardinals to endure. *Symsons Hist.*

XV. Pope *Sixtus* the Fourth most unjustly vexed all *Italy* with Wars, and Dissentions; one of their own Writers saith, *That amongst all the Pimps of these latter days, that built Baudy Houses, this Pope surmounted them, all*, for he erected Stews at *Rome* of double Abomination, one for Women, and another for Boys; he allowed the whole Family of the Cardinal of St. *Lucia* the use of unnatural Lusts and Sodomy for the three hot months in the year, *June, July, and August*; he caused every Whore to pay him a certain rate, which amounted to the Sum of forty thousand Duckets a year, he provided Shoes for his Concubine *Tyrsia*, covered all over with Pearls, and dyed suddenly in the midst of his Filthinesse, *Symsons Hist.*

XVI. It would be too long to insist upon every particular Pope, who after the first six hundred years were for the most part Monsters, rather than Men, and are therefore numbred by an ingenious Person under the several following heads, that is, *Usurping Nimrods, Luxurious Sodomites, Egyptian Magicians, Devouring Abaddons, and Incurable Babylonians*, many of whom by the just Judgment of Heaven were cut off by strange, and prodigious Deaths, as Poyson, Stabbing, Plagues, Wars *&c.* It happened that one Popes name was *Bocco de Porco*, *Hogs*, or *Swines Face*, which he being ashamed of, he changed it into *Sergius*, and ever since all *Popes* have taken up their name by the rule of contraries, the most Cruel being

called

called *Clement*, or Merciful; the most Wicked *Innocent*, the most cursed Popes *Benedict*, or Blessed, the greatest Clowns, *Urbane*, or Courteous, and the vilest Wretches *Pius*. Neither hath Divine Justice less appeared against Apostates and Persecutors, as by the following fearful examples it is evident,

XVII. *Judas Iscariot*, that wicked, and accursed wretch, was guilty of this horrid Sin, for he being a Disciple, nay an Apostle of Jesus Christ, moved with Covetousness, after he had conspired with the Enemy, Traiterously sold his Lord and Master, the Saviour of the World, into the hands of Thieves and Murderers, for thirty pieces of Silver, who sought only his destruction; after this vile creature had perpetrated this execrable deed, for which he was called the *Son of Perdition*, he could find no rest nor peace in his guilty conscience, being horribly tormented with remorse for his wickedness, judging himself worthy of a thousand deaths, for betraying that Innocent and Guiltless Blood; if he looked up, he saw the vengeance of God ready to fall upon him, and destroy him, if he looked down, he saw nothing but Hell gaping for him, to swallow him up; the light of the Sun was dreadful to him, and he was even weary of his own life; so that being plunged into the bottomless pit of despair, he at last hanged himself, and burst in two in the midst, so that all his bowels gushed out, and his memory is abhorred to this day, as a dreadful Apostate from Christianity.

XVIII. There are two memorable examples of Apostates; the one of *Lucian*, who having professed the Christian Religion for some time under *Trajan* the Emperor, fell afterwards away, and became so Prophane and Impious, as to mock at Religion, and the Divinity, so that he was firnamed *the Atheist*; this wretch, who like a foul mouthed Dog, barked, and belched out bitter Jears, and Scoffs against the Religion of Christ, seeking to make it ridiculous, and thereby destroy it, was himself in Gods vengeance torn to pieces, and devoured by Dogs. The other is *Porphyrie*, who after he had received the knowledge of

true Religion, out of despight and anger, because he was reproved for his faults by the Christians, set himself against them, and published Books full of horrible Blasphemies, to discredit and overthrow the Christian Faith; but when he observed how fully, and clearly all his wretched Arguments were answered, and confuted, and that he was accounted a villanous Atheist for his labour, in terrible despair, and anguish of Soul, he died. *Beards Theatre.*

XIX. *Julian* the Emperor, notoriously known by the name of *Apostate*, fell into the same dreadful gulf; for having been brought up, and instructed from his Childhood in the Christian Religion, and afterward for some time a profest Reader thereof to others in the Church, as soon as he had obtained the Empire, he maliciously revolted from his Profession, and resisted with all his power the Faith, and Church of Christ; endeavouring by all means possible, either by force to ruinate and destroy it, or by craft and subtilty to undermine it; and because he designed to do what mischief he could to the Christians, he therefore endeavoured by all means, to please, and oblige the Pagans their Enemies; and therefore he first ordered their Heathen Temples to be opened, which *Constantine* his Predecessor had caused to be shut up; then he took from the Christian Churches, and their Ministers those Liberties, Priviledges and Immunities, which *Constantine* had bestowed upon them; and not content herewith, he confiscated the Church Revenues, and imposed great Taxes, and Tributes upon all that professed the name of Christ, and forbid them to have any Schools of Learning to teach their Children; and used many of the Customs, and Orders of the Christian Religion in his Heathen Worship; after he had thus by all means laboured to beat down the Scepter of Christs Kingdom, it happened quite contrary to his expectation, for instead thereof, the Scepter of his own Kingdom was destroyed, and broken; for, making War against the *Persians*, he furnished himself with such Gallantry of Armour, Apparel, Soldiers,

and

and all things else, that he thought of no less than to have overcome the whole world, continually belching out threatnings against the poor Christians, whom he had determined at his return out of *Persia* to have utterly destroyed, and to have left none alive, as was afterward discovered by one of his Council; the number of his Army was so great, and his strength (as he thought) so impregnable, that he doubted not in the least, but to have conquered all *Persia* in a short time; but behold how God overturneth the contrivances and Plots of his Enemies! this great Army, (as St. *Chrysostome* writing against the Heathen observes) in which he put so much confidence, seemed in a little space to be rather a vast, and weak multitude of Women and Children, than an Army of Warriors; for by the ill management, and conduct thereof, there arose so great a Famine amongst them, that their Horses which were provided for the Battel, were fain to be killed to save them from starving, yea and for want of that too, many hundreds dyed of hunger, and Thirst: so that when they had any skirmish with their Enemies, they were always put to the rout, doing more mischief to themselves than their Foes; and lastly, they were led so indiscreetly, that they could not by any means escape but were constrained after he was slain, to beseech the *Persians* to suffer them to retire, whereby as many as could, escaped, and fled away to save their lives; and thus this gallant Army was miserably discomfited, and destroyed, to the everlasting shame and infamy of that cursed Apostate, who was struck with an Arrow in the Battel, that was never known from whence it came, which pierced through his Armour, and wounded him, very deep in his side; and feeling his strength fail, by reason of his wound, he took some of his own Blood in his own hands, and throwing it up in great pride and malice, cryed out, *O Galilean, thou hast overcome me*; (meaning thereby our Blessed Saviour, whom he in scorn termed so) and soon after wretchedly gave up the Ghost. One of the Treasurers of this wicked Emperor

who, to please his Master, forsook likewise the Religion of Christ, being on a time mocking and deriding the Ministry of Gods holy Word, died miserably on a sudden, with vomiting blood out of his mouth, his privy parts, (as St. *Chrysostome* saith) being likewise so rotten, putrified, and consumed with lice, that he could find no remedy for the same, and so died. *Symsons Ch. Hist.*

XX. *Arnold Bontius*, a Student in the University of *Lovain*, a Man much commended for an excellent wit, ripeness of Learning, and for favouring the Protestant Religion, but afterward Apostatizing to Popery, he began to be much troubled in mind, and thence fell into despair, against which he wrestled a great while, but at length being wholly overcome by it, as he was drawn to walk in the Fields with some Schollars, his familiar Friends, he pretended himself weary, and so sate down by a Springs side, and his Friends being gone a little before, he drew out a dagger, and stabbed himself into the breast; his Friends observing him to shrink down, and the water discoloured with his blood, ran to him, took him up, carried him to the next house, and searched his wound; but whil'st they were busie about him, he espied a knife by one of their sides, whereupon he plucked it forth, and suddenly stabbed himself into the heart, whereby he miserably died. *Acts & Monuments.*

XXI. The Chancellor *Oliver*, having against his Conscience renounced the Protestant Religion in *France*, was restored to his former Estate, and afterward became a very violent Persecutor, shedding much innocent blood, but such a fearful Judgment was denounced against him by those innocent Souls whom he condemned, as struck him into so great dread, and terrour, that he presently fell sick, and was surprized with such extream melancholy, that sobbing out deep sighs, and murmurings continually against God, he so afflicted his half dead body, that he was like a distracted Person, yea his fits were so vehement, that he would shake the Bed as if he had been young and strong; and when a certain Cardinal came to visit him in his extremity, he could not abide his sight,

his

his pains increasing thereby, but cried out, *That it was the Cardinal who brought them all to damnation*; When he had been long tormented in this manner, at last in extream anguish and terrour he gave up the Ghost. *Beards Theatre.*

XXII. King *Henry* the Fourth of *France*, who had all his life time before been a Protestant, yet after he came to the Crown of *France*, when he had almost subdued all his Enemies which opposed him therein, suddenly turned Papist; not long after as he was taking his leave of his Nobles, to begin his progress, one *John Castile*, influenced by the *Jesuits*, intended to have stabbed him into the Body with a Knife; but the King at the same instant stooping down to take up one of his Lords, who was on his knees before him, the blow happened upon his upper Jaw, cutting out one of his Teeth, and somewhat wounding his Tongue; it is reported that in his Progress, a Protestant Minister in private conference said unto him, *Sir, you have denied God with your Tongue already, and have now received a wound in the same; take heed of denying him with your heart, lest you receive a wound in that also*; which afterward proved a true Prophecy; for riding abroad in his Coach to refresh himself, as he passed through a narrow Street, one *Ravillack* watched his opportunity, and with a Dagger stabbed him first into the left Pap, and with a second blow struck him between the fifth and sixth Rib, cutting asunder the vein which leads to the heart, of which wound he immediately dyed. *De Serres Fr. Hist.*

XXIII. Among those who were most cruel in persecuting the poor Protestants at *Valence* in *France*, at the same time when two Ministers of that City suffered Martyrdom, there was one *Lambespine* a Councillor of the Parliament at *Grenoble*; and one *Persennas*, the Kings Attorney, who had formerly been Protestants, but were now very active against them; but they were both made dreadful Examples of Divine Vengeance; for *Lambespine* falling in Love with a young Woman, was so extreamly passionate therein, that he left his Estate, and Imploy-

ment to follow her up and down whithersoever she went; and still seeing his love and labour despised, and slighted, he pined away with grief, and grew so neglectful and careless of himself, that multitudes of Lice bred, and fed upon him, so that he could no way be freed from them, for they continually increased, and issued out from all parts of his Body, in such great numbers, as Worms upon a rotten Carkass; so that seeing his own misery, & feeling Gods heavy vengeance upon him, he began to despair of mercy, and was therefore desperately resolved to starve himself to death; which purpose the Lice seemed to further, for they clustered so thick in his Throat, as if they would have choaked him every moment, neither could he suffer any sustenance to pass down, by reason of them; and when some of his Friends being moved with compassion, were resolved to force him to eat, providing broths to that purpose, he refused and strove against them, so that they were forced to bind his Arms, and put a Gag into his Mouth, to keep it open, while they poured in the food; and being thus Gagged, he died like a mad Beast, the abundance of Lice that went down his throat choaking him; which was so terrible an example, that the very Papists themselves said, *As he had caused the Ministers of* Valence, *to have Gags thrust into their mouths, and so to be put to death, so likewise he himself died with a Gag in his mouth.* Hist. Fr. Persecut.

XXIV. As for *Porsennas*, (commonly called *Bourrai*) who was indeed a very Butcher to the poor Protestants: After he had sold his own Estate, and likewise his Wives and Friends, to raise money to buy his Place, hoping soon to get a great deal more by his accursed Office, he found himself mightily disappointed, whereby he shortly after fell into despair of God's Mercy; and likewise into a strange and unknown Disease; neither could those whom he had put to death depart out of his mind, but he still imagined they presented themselves before him; so that as one deprived of his reason, he denied and defied the Almighty, and called upon the Devil in a most

a most horrible manner; which his Clerk hearing, he discoursed to him of the Mercies of God, out of several places of Scripture, to comfort and restore his decayed senses; but instead of Returning to God by Repentance and Prayer, he continued more obstinate, and called to his Clerk, saying, *Stephen, Stephen, Thou art black*; *so I am and it please you*, quoth he, *but I am neither* Turk *nor* Moor, *but a* Gascoigne, *with red Hair*; *No, no*, said he, *not so, but thou art black with sin*; *That is true*, quoth he, *but I hope in the bountiful mercy of God, that for the Love of Christ who died for me, my black sins shall not be imputed to me*: Upon which he being more inraged, called his Clerk *Lutheran*, *Hugonot*, *Villain*. &c. desiring his Friends, who rushed in at the noise, that *Stephen* should presently have bolts clapt on his Legs; and be burnt for an Heretick: In brief, his Rage and Fury increased so much, that in a short time he died a fearful death, with horrible howlings and outcryes; his Creditors scarce giving time to draw his Carcass out of his Bed before they seized upon all his Goods, not leaving his poor Wife and Children so much as a Bed of Straw to lye on; so grievous was the Curse of God upon him and his House *Hist. Persecut.*

XXV. A Smith in King *Edward* the Sixth's Time called *Richard Denson*, was a zealous Professor of Religion, and by his Christian Instructions, the happy Instrument of converting a Young Man to the Faith: Afterward in the Reign of Queen *Mary* this Young Man was cast into Prison for his Religion, who remembring his old Friend the Smith, to whom he alwaies carried a Reverend Respect for the good that he had received by him, sent to know whether he was not imprisoned also; and finding that he was not, desired to speak with him; & when he came, asked his Advice, whether he thought it comfortable for him to remain in Prison? and whether he would incourage him to burn at a Stake for his Religion? To whom the Smith answered, *That his Cause was good, and he might with comfort suffer for it*; *but for my part* (saith he) *I cannot burn*: But he that could not

burn for his Religion, by God's Juſt Judgment was burned for his Apoſtacy; for ſhortly after, his Shop and Houſe being ſet on fire, whilſt he over-earneſtly endeavoured to ſave his Goods, himſelf was burnt. *Acts and Monum.*

XXVI. In the year 1617. *Marcus Antonius De Dominis*, Archbiſhop of *Spalato* (though he was old and corpulent, and thereby unfit for Travel, being almoſt at his Journeys end by nature,) came into *England*, leaving *Italy* his own Country, as he pretended, for Religion and writ ſeveral Reaſons thereof; whereupon being entertained, he preached and writ againſt *Rome*, extolling the Proteſtant Religion. ſo that he became Dean of *Windſor*, and Maſter of the *Savoy*, which he enjoyed for ſome time; but whether he had higher hopes at home, or the humour and fancy altering, after five years ſtay here, he retracted all that he had ſaid and written, which ſo incenſed King *James*, that he commanded him within three daies, at his peril, to depart the Realm; who thereupon went to *Rome*, and there inveighed as bitterly againſt the Proteſtants, as he had done in *England* againſt the Papiſts, hoping at leaſt for Pardon, if not for preferment: But notwithſtanding his Recantation, according to the Law of the Inquiſition, having once revolted, though now returned, he ſuffered the death of an Heretick, and an Apoſtate, though not the ſhame; and had the puniſhment of a Martyr, though not the Honour, being publickly Burnt at *Rome*, yet not Burnt alive; for dying in Priſon, and then buried, it is ſaid, his Body was afterward taken up and burnt. *Bakers Coronicle.*

XXVII. One *James Latomus*, a Divine of *Lovain*, ſometimes a Profeſſor of the Goſpel, but afterwards an Apoſtate, being one time got into the Pulpit to Preach before the Emperour *Charles* the Fifth, at *Bruſſels*, was at that very inſtant ſo amazed and aſtoniſhed, that no body could underſtand him; ſo that he was laughed to ſcorn by the Courtiers; ſeeing himſelf thus diſgraced, he returned to *Lovain* where in his publick Lecture he fell into ſuch grief and ſorrow of mind for the diſhonour he had

got, that at length it turned into an open frenzy and madness, uttering such words of Desperation, and blasphemous Impiety, that by other Divines present, he was carried away raving, and shut up in a close Chamber; from which time to his last breath he cryed out, *That he was damned, and rejected of God; and that there was no hope of Salvation for him, because that wittingly, and against his knowledge, and of meer malice, he had resisted and withstood the manifest Truth of the Word of God*; and soon after died in this miserable condition. *Beards Theatre.*

XXVIII. It is recorded of *Trebellius*, the First King of the *Bulgarians*, that he, with his People, being converted to the Christian Faith, that he might more quietly apply his mind and Soul to the Exercises of Religion he resigned up his Kingdom to his Eldest Son, who when he was King, renounced the Christian Religion, and worshipped the Gods of the Heathen; whereupon the Father not only deprived him of his Royal Dignity, but likewise caused his Eyes to be put out for a punishment of his Apostacy, and bestowed the Kingdom upon his other Son, shewing thereby. *That he who abandoneth and forsaketh the True Light of Salvation, is not worthy to enjoy the comfortable Light of the World.* Beards Theatre.

XXIX. *Peter Castellon*, Bishop of *Maston*, having attained great Riches and Renown by means of the Gospel, yet notwithstanding, he afterward turned his back upon the Protestant Faith, and mightily inveighed against the Profession of that Religion, in his Sermons at *Orleance*, endeavouring to demonstrate that he had not only abjured and denied it; but likewise that he was a profest Adversary thereunto: This Man sitting one time in his Chair, fell into a strange Disease, which no Physician had ever seen, or could find the cause or remedy thereof; for one half of his Body was extream hot, and burned like Fire, the other extraordinary cold, and frozen like Ice; and in this Torment, with horrible cryes and groans he ended his Life. Cardinal *Pool*, an *English-man*, had sometimes professed himself a Protestant, yet afterward was a zealous Papist, and a cruel

Perse-

Perſecutor in Queen *Maries* daies; but he died within two or three daies after the Queen, in horrible grief and terrour of Conſcience, without any viſible token of Repentance. *Beards Theatre.*

XXX. But among all the Examples we read of, there is none more terrible than that of *Francis Spira*, a Lawyer of *Cittadella*, in the Territories of *Venice*, a man of great Credit and Authority in his Country, who imbraced the True Religion with extraordinary Zeal, and made open profeſſion of the ſame, teaching the Doctrines thereof firſt to his Family, and then to his Friends and Familiar Acquaintance, which he continued to do about ſix years, whereby he ſtirred up the malice of the *Popiſh* Clergy againſt him; ſo that they complained to the Pope's Legate thereof; which when *Spira* underſtood, & foreſaw the danger wherein he was like to fall, after he had long debated and diſputed the matter in his own Conſcience, the Counſel of the Fleſh and worldly Wiſdom prevailing, he reſolved at laſt to go to the Legate, and by doing whatever he ſhould command him, to appeaſe his Anger; and coming accordingly to *Venice*, being over-ruled with immoderate fear, he ſubſcribes to a Catalogue of all the pretended Errours which the Legate had drawn up; together with his Confeſſion annexed, which he promiſed to declare in his own Town, and to acknowledge the whole Doctrine of the Church of *Rome* to be True, and Holy, and to abjure the Opinions of *Luther*, and all ſuch Hereticks: As he was going home, to this purpoſe, he began to conſider how wickedly he had denied Chriſt, and his Goſpel at *Venice*, and what he had promiſed to do in his own Country; whereupon being confounded with fear and ſhame, he thought he heard a voice thus ſpeaking to him; *Spira, what doſt thou here? Whither goeſt thou? Haſt thou unhappy man, given thy Hand-writing to the Legate? yet ſee thou do not ſeal it in thy own Country; Doſt thou think Eternal Life ſo mean a thing, as to prefer the preſent life before it? Remember Man, that the ſufferings of this preſent Life are not comparable to the Glory that ſhall be revealed:*

revealed: If thou suffer with him, thou shalt also Reign with him: Thou canst not answer what thou hast already done; yet the Gate of Mercy is not quite shut; heap not sin upon sin, lest thou repentest when it is too late. Now was *Spira* in a Maze, not knowing which way to turn; and when he came home, he acquainted his Friends with what he had done at *Venice*, and what he had promised to do there, and how the terrours of God on the one side, and the terrours of the World on the other, did continually torment him; they without more ado advised, and by divers Arguments perswaded him to do what he had promised; whereupon going to the Mayor, he offered to do what was enjoyned him by the Legate; but all that night the miserable Man was vexed with restless cares, without a minute of sleep; yet the next morning he gets up, and desperately went into the publick Congregation, and in the presence of the whole Assembly he recited his infamous abjuration of the Protestant Profession; after which he was fined thirty pieces of Gold, and so restored to his Dignities, Goods, Wife and Children: As soon as he was departed, he thought he heard this dreadful Sentence; *Thou wicked wretch, thou hast denied me; thou hast renounced the Covenant of thine Obedience; thou hast broken thy Vow; hence Apostate bear with thee the Sentence of thine Eternal Damnation: Spira* trembling and quaking, afflicted in body and mind fell down in a swound, and from that time forward he never found any ease or peace in his mind, but professed, *That he was captivated under the revenging hand of the Almighty God, that he continually heard the Sentence of Christ the just Judge against him*; when his Friends brought him able Physicians, he said, *Alas poor men, how far are you wide! it is neither Plaister nor Drugs that can cure a wounded Soul, cast down with the sense of Sin, and the Wrath of God, it's Christ only that must be the Physician, and the Gospel the sole Antidote*; he was about fifty years of Age, his understanding active, quick of apprehension, witty in discourse above his ordinary manner; he refused nourishment, which his Friends forcing upon him, he was very angry

angry, crying out, *You strive to make me tire out this misery, I would fain be at an end; O that I were gone from hence, that some body would let out this weary Soul.* One asked what he conceived to be the cause of his disease; upon which he brake out into a lamentable discourse of the passages formerly related, and that with such passionate expressions as made many weep, and most tremble; his Friends minded him of several promises out of the Scripture, and of many examples of Gods Mercy; *My Sins,* saith he, *are greater than the Mercy of God, for I am one of those damned Reprobates whom God would not have to be saved, since I willingly, and against my knowledge denied Christ, and I feel that he hardens me, and will not suffer me to hope*; one time seeing a knife on the Table, he snatched it up to have mischieved himself, had not his Friends prevented it, whereupon he said, *I would I were above God, for I know that he will have no mercy upon me*; in this condition he lay about eight weeks in a continual burning, neither desiring, nor receiving any thing, but by force, and that without digestion, & was like an Anatomy vehemently raging for drink, ever pining, and yet fearful to live long, dreadful of Hell, yet coveting Death, in a continual Torment, yet his own Tormentor; and thus consuming himself with Grief and Horrour, Impatience, and Despair, like a living Man in Hell, he represented an extraordinary example of Gods Justice and Power, and thus he ended his miserable life. *Clarks Mirrour.*

XXXI. It is observable that most, or all of those *Roman* Emperors who raised those ten horrid Persecutions against the Christians, came to very untimely ends; neither hath Divine Justice spared others since, who have set themselves to destroy poor innocent Christians, meerly upon the account of their Religion, of which Histories give many remarkable instances, and among the rest these that follow. A Councillor of the Parliament of *Provence* in *France*, was so furious against the poor Protestants, that the sooner to dispatch them to the fire, he usually staid in the Judgment Hall from morning till night, causing his meat and drink to be brought him thither;

thither; but whilſt he was thus wickedly induſtrious in theſe Affairs, there began a little ſore to riſe upon his Foot, which at firſt was no more than if a Waſp had ſtung the place, yet increaſed ſo extreamly the firſt day with redneſs, and pain, that his whole foot was inflamed therewith, ſo that it was judged incurable, unleſs he would cut off his foot, and thereby ſave the reſt of his Body, which he not yielding to, the next day his whole leg was infected, the third day his thigh, and the fourth his whole body was inflamed, of which he preſently died, his Corps being all parched, as if roſted by a Fire; thus he that was ſo hot in burning poor Chriſtians was himſelf by the ſecret flame of Gods Wrath, burnt and conſumed to death, as if it had been by a fierce and tormenting fire. *Hiſt France, lib.*2.

XXXII. *John Meſnier*, Lord of *Oppede*, was another chief inſtrument againſt the Proteſtants in *France*, and led his murthering Army againſt them, where they committed ſuch horrid Cruelties, and Barbarities, as the moſt outragious Heathens in the world would have bluſhed at; inſomuch that abundance of complaints were made againſt him, and he accordingly ſummoned to appear perſonally before the Parliament at *Paris*, there to anſwer thoſe Murders, Extortions, Robberies, and other Villanies laid to his Charge; but being Convicted, and found Guilty thereof, he was not only releaſed, but reſtored to his former Eſtate; but though he eſcaped the hands of Men, yet he was overtaken by the hand of God; for when he was in the height of worldly proſperity and buſier than ever in perſecuting the diſtreſſed Proteſtants, even then a flux of blood came through his privy parts, which engendred a carnoſity, and thickneſs of fleſh therein, and thereby hindered his Urine, ſo that with horrible outcries; and raving ſpeeches, he gave up the Ghoſt; feeling as it were a burning fire, broyling his Intrails, from his Navil upwards, and an extream infection putrifying his lower parts, and beginning to taſt even in this life, as it were, that vengeance of Eternal Fire both in Soul, and Body, which is pre-

prepared for the Devil and his Angels *Hist. Franc.*

XXXIII. The Cardinal of *Lorrain*, a Principal Pillar of the House of *Guise*, in *France*, and a crafty and cruel Persecutor of the Protestants, as he was coming from *Rome*, with a design to stir up the Kings of *France*, and *Poland* utterly to root them out of their Dominions, it pleased God, for the deliverance of the Christians, to strike him stark mad at *Avignion* by the way, where he died in the flower of his youth; at the instant of whose death, there happened such an horrible Tempest, that all the People stood amazed thereat. *Acts & Monu.*

XXXIV. *Felix*, Earl of *Wurtemburg*, one of the Captains of the Emperor *Charles* the Fifth, being at Supper at *Ausburg*, with many of his Companions, they breathed out horrible threatnings of what Cruelty they intended to exercise upon the poor Protestants, and the Earl swore before them all, *That before he died, he would ride up to his Spurs in the blood of the Lutherans*; but it happened the same night that vengeance overtook him, for he was strangled, and choaked in his own blood before morning, and so he did not ride, yet bathed himself, not up to the Spurs, but up to the throat, not in the Blood of the *Lutherans*, but his own blood, and so miserably ended his life. *Flaccius Illyricus. John Martin* of *Piedmont*, continually boasted how he would root out the Protestants, and in much Gallantry cut off a Ministers Nose of *Angrogne*; but immediately after, he himself was set upon by a Wolf, which bit off his Nose, as he had abused the Minister, whereupon he grew mad, and died miserably; which strange Judgment was much discoursed of by all the Country round about, because it was never known that this Wolf had done any hurt to any Man before. *Acts & Monu.*

XXXV. The Lord of *Revest*, who was President of the Parliament at *Provence*, and by whose means many innocent Protestants were Martyred, was a while after put out of his Office, and returning to his own house, he was visited with so dreadful a sickness, accompanied with such mad, and furious fits, that his Wife nor

Friends

Friends durst never venture to come near him, and so like a furious Mad-man, he in a solitary inraged humor ended his wrerched Life. About the same time there happened a very strange Judgment upon one *John Cranequin*, an Antient Lawyer of *Bruges*, who was so violent and furious in the Popish way, that he turned Promoter against the Protestants, informing *Ory*, one of the cursed Inquisitors against them, whereby many were taken and martyred: But Divine Justice struck him with a very strange Phrensy, insomuch that whatsoever his Eyes beheld, seemed in his Judgment to be crawling Serpents; and though all manner of means and Medicines were used for curing him; yea, though they used the help of wicked Conjuration and Sorcery, yet his Senses were quite benummed, and he was bereaved of his Reason, and so miserably died. *Beards Theatre.*

XXXVI. *John Morin*, a cruel Enemy to the Professors of the Truth, who busied himself continually at *Paris*, in apprehending and accusing the Protestants, whereby he caused multitudes daily to be sent to the High-Court of the Pallace: This Man himself soon after died in most grievous and horrible torture; and the Chancellor *Prat*, who gave out the first Commissions to destroy them, died swearing and blaspheming the Name of God, his stomach being most strangely gnawn in pieces, and consumed with Worms. *Poncher*, Archbishop of *Tours*, pursuing with all violence the burning of the Protestants, was himself surprized with a Fire from Heaven; which beginning at his heel, could never be quenched, till one Member after another was cut off, whereby he miserably died. *Gaspard* of *Renialme*, one of the Magistrates of the City of *Anzers* in *France* having condemned certain poor faithful Souls to be burned, received ere he moved out of the place, the terrible Sentence of God's Judgment against himself, falling immediately into desperation, and was led home to his house half distracted, where roaring out, *That he had condemned and destroyed the blood of the Innocent*, he presently died. *French Hist.*

XXXVII.

XXXVII. *Lambert*, a Frier in *Leige*, a very cruel Perſecutor, & one of the bloody Inquiſitors for Religion, whilſt he was one day bitterly inveighing againſt the Proteſtants, he was on a ſudden, in the midſt of his Sermon, ſtruck ſpeechleſs, ſo that he was fain to be carried out of the Pulpit to his Cloiſter in a Chair, and was ſhortly after found drowned in a Ditch. *Albertus Pighius* (a great Enemy to the Goſpel, inſomuch that he was called *The Lutherans Scourge*) being at *Bulloigne*, at the Coronation of the Emperor, to behold the Pomp and Glory thereof, it happened that the Scaffold whereon he ſtood, fell down with the weight of the People, and *Pighius* came tumbling headlong amongſt the Guard that ſtood below, and fell upon the points of their Halberds, which ran quite thorow his Body; the reſt of the Company eſcaping without any great hurt. *French Hiſt.*

XXXVIII. In the Reign of King *Henry* the Eighth, one *Adam Damlip*, a very worthy Proteſtant Preacher, was condemned to be Executed as a Traitor, pretendedly, though in truth for nothing but defending the Chriſtian Religion againſt Popiſh Superſtitions: Now there was one Sir *Ralph Ellaker* Knight Marſhal of *Calice*, who was to ſee him Executed there, and was a very great Enemy to him, ſo that he would not permit him to make any Confeſſion of his Faith, nor the Cauſe for which he died, but ſtill cryed out to the Hangman, *Diſpatch the Knave*; *make an end*; not ſuffering him to ſpeak a word in his own defence, nor clear himſelf from the Treaſon with which he was charged, but not proved againſt him; yea this bloody wretch ſwore, *That he would not ſtir till he ſaw the Traitors heart out.* A while after there happened a ſkirmiſh between the *Engliſh* and *French*, at *Bulloigne*, where this Sir *Ralph* was ſlain, with divers others, whoſe death only ſufficed not his Enemies; for after they had ſtripped him ſtark naked, they cut off his Privy Members, and pluckt the heart out of his body, and ſo left him a terrible Example to all mercileſs and bloody Men; for there was no cauſe ever known, why they ſhould uſe him ſo, more than the reſt, but only to diſcover

diſcover the Juſt Judgment of Heaven upon him. *Beards Theatre.*

XXXIX. *James* the Fifth King of *Scotland*, by the Inſtigation of the Popiſh Biſhops, was a great Perſecutor of the Proteſtants, (the Light of the Goſpel breaking forth in his time) and gave Commiſſion to Sir *James Hamilton* his Treaſurer, to proſecute all Perſons which ſhould be found guilty of Hereſie, and to inflict puniſhments upon them, the King being alſo heard to ſay, *That none of that ſort ſhould expect any favour at his hands; nay, not his own Sons, if they ſhould be found guilty:* But this continued not long; for Sir *James Hamilton* was accuſed of a Deſign againſt the King's Life, for which he was ſhortly after Executed: And a War afterward breaking out with *England*, the King found his Nobility very averſe in aſſiſting him therein, which much diſcontented him: Theſe thoughts, with ſome fearful Viſions which he had by night, much terrified him, and altered his Mind from thoſe Extremities which the Clergy had put him upon: For one night as he lay at *Linlithgow*, it ſeemed to him that *Thomas Scot*, Juſtice Clerk, came to him a with Company of Devils, crying, *Woe worth the day that ever I knew thee, or thy ſervice: for ſerving thee againſt God, and againſt his Servants, I am now Judged to Hell Torments:* Hereupon awaking, he called for Lights, and cauſing his Servants to ariſe, he told them what he had heard and ſeen: The next morning by break of day, word was brought him, that the Juſtice Clerk was dead, which fell out juſt at the ſame time, when the King found himſelf ſo troubled, and almoſt in the ſame manner; for he died in great terrour of mind, often repeating theſe words; *By the Righteous Judgment of God I am condemned*; and the manner of his death anſwering the King's Dream ſo exactly, made it yet more terrible to him. Another Viſion he had in the ſame place, not many nights after, which did more affright him; for whilſt he lay ſleeping, he thought that Sir *James Hamilton*, whom he had cauſed to be Executed, came to him with a drawn Sword in his hand, and therewith

with cut off both his Arms, threatning also within a short time to return, and to deprive him of his Life; with which he awaked and as he lay musing what this Dream should signifie, news was brought him of the Death of his Two Sons, *James* and *Arthur*; the one dying at St. *Andrews*, and the other at *Sterling*, at one and the same hour. The next year, which was 1542. being overwhelmed with grief, he died at *Faulkland*, in the Thirty second year of his Age; a little before he died, he had word brought him that his Queen was delivered of a Daughter, whereupon he burst forth into a passion, saying, *It came with a Laß* (meaning the Crown) *and will go with a Laß*; *Fie upon it.* Spotswoods *History of* Scotland.

XL. *Drahomira* Queen of *Bohemia*, was an implacable Enemy to the Christians, and caused many of them to be slain; but as she happened to pass over a place, where the Bones of some godly Ministers (who had been martyred) lay unburied, the Earth opened its mouth, and swallowed her up alive, together with the Chariot wherein she was, and all that were in it: which place is to be seen before the Castle of *Prague* to this day. About the year 1488, some Popish Bishops in *Bohemia*, stirred up the Queen, who was then great with Child, to move King *Uladislaus* her Husband, severely to punish the *Piccards*, as the Protestants were then called; and the Queen much pleased her self in thinking what grateful Spectacles she should have, when she should see some of them burnt, some beheaded, and others drowned in the River: But it pleased God, before she could see it effected, she fell in Travel, and could by no means be delivered of her burden; whereupon the Physicians advised, that the Child should be cut out of her Womb; which being done accordingly, the Child lived, but the Mother died. Two years after the Bishops by their Importunity prevailed with the King to use sharp Remedies against this growing Religion: whereupon an Edict was drawn up, *That all the* Piccards, *or Protestants, without distinction of Age, Sex*

K. Hen. 2. whipt by the Popes Order pa. 88

Q: Bohemia swallowed up alive. pa. 112

BRITISH
7 NOV 1
MUSEUM

Quality, ſhould be murdered. This Edict was brought to the Aſſembly of the States at *Prague*, to be confirmed by them; Many of the Nobles oppoſed it, but by ſubtilty of the Chancellor, and his bloody Aſſociates, it was at laſt carryed by the *Major* part. The Chancellor, as he returned from the Parliament, viſited a Nobleman of his Acquaintance, and there with great rejoycing told him what was concluded againſt the Proteſtants: The Nobleman having a Servant by, who was a great favourer of them, aſked him how he liked this Decree? The Servant anſwered; *That all Parties were not agreed:* the Chancellor ſuſpecting ſome Conſpiracy, aſked him, *who durſt oppoſe the States of the Kingdom?* The Servant ſaid, *There is one in Heaven, who if he were not preſent at your Councils, you have but conſulted in vain:* The Chancellor replied, *Thou Knave, thou ſhalt find that, as well as the reſt of you*; and ſo riſing up in a fury, immediately a Carbuncle aroſe upon his foot, which turned to a Diſeaſe called *Ignis Sacer*, of which he died ſoon after in much miſery. *Clark's Martyr.*

XLI. Another who was very forward in promoting this Decree, in his return homeward, as he was alighting out of his Chariot to make water, ſtruck his Privy Member on a ſharp Nail that was in the Boot, whereby, as he fell forward, he drew out his Guts and Entrails along with him, and not long after gave up the Ghoſt, Another Nobleman who promoted this cruel Decree, as he was Hunting, his Horſe threw him, and one of his Arrows ran into his Thigh, and came out at his Loins, whereby he died a very painful death. The year after, two *German* Tradeſmen were apprehended at *Prague*, and by the Monks accuſed of *Lutheraniſm*, for which they were condemned, and burnt: One of their Chief Perſecutors was ſo violent againſt the Proteſtants, that he wiſhed they were all hanged, burnt or beheaded by his hands, but it pleaſed God in his Juſt Judgment, that ſhortly after all theſe evils fell upon himſelf; for being exceedingly in debt, for very trouble and vexation he went and hanged himſelf; and when his Friends had

had privately buried him; the common people hearing of it, digged up his Carkass, and threw it out, and by the Magistrates command, it was ordered to be burnt: but when the wood was consumed, and the Body only scorched, one came and cut off his head, *Clerks Martyr.*

XLII. Neither has Almighty God failed to shew his displeasure against wicked Persecuters in our own Country; especially those in bloody Queen *Maries* Reign; of which we shall only collect some few. *Alexander* the Keeper of *Newgate*, was a cruel Enemy to those that lay there for Religion and used to go to bloody *Bonner*, *Story*, *Cholmly*, and the rest, crying out, *Rid my Prison, Rid my Prison*; *I am too much pestered with these Heretickes:* the wretch dyed a miserable death, his Body being so swoln that he was rather like a Monster than a Man, his Intrails also were so rotten, that none could abide the stink of them; his Son *James*, to whom he left a great Estate soon wasted it all, saying in a jeer, *Ill gotten, ill spent*; and as he went through *Newgate-Market* he fell down dead. *John Peter*, Son in Law to this *Alexander*, an horrible Blasphemer, who used upon every occasion to say, *If it be not so, I pray God I may rot before I die*; he was likewise very cruel to the poor Christians in Prison, but Divine Justice met with him for all; for his Body rotted away by peice-meal, and so he died miserably. *Robert Baulding*, as he was apprehending *William Seaman* the Martyr, was stricken with Lightning, and thereupon pined away, and died. *Ralph Lardin*, the Betrayer of *George Eagles*, was afterward Arraigned and hanged; as he stood at the Bar, he said publickly, *This is justly fallen upon me, because I betrayed the Innocent blood of that good and just man*, George Eagles, *who was condemned by my means, and I sold his blood for a little mony*; The like vengeance of God fell upon *Richard Petto*, and Justice *Brown*, both cruel Persecutors of *George Eagles*; one *Dale*, a Promoter, and Persecutor, was eaten up of Lice, and dyed. Dr. *Dunning*, Chancellor of *Norwich*, a bloody Persecutor in Queen *Maries* days, was suddenly taken sitting in his Chair, and dyed. Dr *Berry*, Commissary of *Norfolk*, another bloody Persecutor.

as he was walking with one of his Concubines, fell down suddenly with an heavy groan, and never stirred after. A Persecuting suffragan of *Dover* having been with Cardinal *Pool* for his blessing, coming out of the Cardinals Chamber, fell down stairs, and broke his Neck. *Acts & Mon.*

XLIII. Bishop *Thornton*, a cruel Persecutor, as he was looking upon his Men at Bowls, fell suddenly into a *Palsy*, and being carried to his bed, and bid to remember the Lord; *yea so I do*, said he, and *my Lord Cardinal too*, and so he dyed. Dr. *Jefferies*, Chancellor of *Salisbury*, a wretched Persecutor, having appointed to call before him 90 Persons to examine them by Inquisition, the day before looking upon his Buildings, fell down dead. Sir *Thomas More*, Lord Chancellor of *England*, was a sworn Enemy to the Gospel, & a profest Persecutor by Fire, and Sword, of the Protestants, and as if he designed thereby to grow famous, and get renown, he caused a Sumptuous Tomb to be erected, whereon to eternize the memory of his Cruelty, he caused among other worthy deeds, this principally, to be Ingraven thereon, *That with all his might he had persecuted the Lutherans*, but it fell out contrary to his expectation, for being Accused, Condemned, and Executed for High-Treason, his Head was taken off, and his Body found no other burial, but the Gibbet. *Beards Theatre.* These and many more such examples are recorded by Mr. *Fox* in his *Acts & Monuments*, which makes good that of the Psalmist, *God hath prepared for the Wicked the Instruments of Death, he ordaineth his Arrows against the Persecutors*, Psal. 7. 13.

If the Reader desire to know more of the Cruelties of the Papists in all Countries for above six hundred years past, and Gods judgments upon them, he may find it at large in a little book, called the Protestant Schoolmaster, *of a shilling price, and sold where this Book is to be had.*

CHAP.

CHAP. V.

Fearful Judgments upon Cruel Tyrants, Murderers, and other notorious and debauched Persons, with the wonderful discovery of several Murders, &c.

IT appeareth in History that there have been a multitude of proud, cruel, and vicious Princes, and Governours in former Ages, who have thought that their Will ought to be their Law, and have gloried in Tyrannizing over their poor Subjects, however it hath pleased the Divine Majesty many times to discover his abhorrence and detestation of such practices, by his severe Judgments upon the Actors thereof: It is likewise as plain that God Almighty, as well to declare his detestation of that crimson sin of Murther, as to beget and retain in us a horrour thereof, hath most vigorously imployed his Providence by strange, and miraculous ways, to bring to light deeds of darkness, and to drag the bloody Authors of them out of their greatest privacies, and concealment, to condign punishment; it were an infinite Labour to trace the several footsteps of Divine Providence in this matter; neither hath Lust, Revenge, and other notorious enormities, escaped Gods Justice many times in this world, as by the following relations it doth remarkably appear.

I. *Ptolomeus Pisco*, one of the Kings of *Ægypt*, caused his own Son *Memphites* (whom he had begot of his Wife & Sister *Cleopatra*) to be slain, and then commanded his Head, Hands, and Feet to be cut off, and to be shut up in a curious Casket, made for that purpose, and sent them to his Mother, as a present upon his Birth-day; and when afterward he perceived that by his barbarous Tyranny he

he was grown odious to all his Subjects, to prevent the danger thereof, he caused a School where most of the Children of the Nobility, and others were educated, to be beset, and incompassed round with fire, and men with drawn Swords, and then suddenly assaulted them, whereby they were all destroyed, not one of them escaping; but that which he thought to be his refuge, proved his ruine, for the People were so extreamly incensed with this cruel Act, that with an unanimous consent they fell upon him, and tore him to pieces. The like, if not greater Cruelty was practised by a Woman, one *Cycenis*, the Daughter of *Diogerides*, King of *Thrace*, who took great delight in beholding living men cut in the middle, and invited Parents to feast upon their own murthered Children, cookt and drest several ways, but she was afterward deposed from her Government, and her Inhumanities were so hateful, that none of her Subjects would relieve her, whereby she was famisht to death, and dyed of hunger. *Vitaldus*, Prince of *Lithuania*, studied divers sorts of Tortures and Torments for men, whom upon every slight occasion he condemned to death; among the rest he would command them to be sowed up in Bear-skins, and then made it his sport to behold them torn in pieces with fierce Mastives: in all his warlike expeditions, he carried continually a Steel-bow, ready bent, and if any Souldier happened but to step out of his Rank, he instantly stroke him dead with an Arrow, glorying to himself that he was so good a marksman; but after these, and abundance of other Cruelties, he that delighted to see men die like Bears, was himself in the end torn in pieces with wild Wolves, being requited much in the same manner as he had exercised Barbarities upon others. *Beards Theatre.*

II. The Tyrant *Periander* usurped the Government over *Corinth*; after he had murdered the Principal men of the City, he put to death his own Wife, to content and please his Concubine; nay, he was so execrable, as to lye with his own Mother; he banished his Natural Son, and caused many Children of his Subjects to be

guelded. Finally, he committed all manner of Villanies, which he was ſenſible had made him abhorred of his People; and therefore fearing that ſome miſerable and monſtrous death would be inflicted on him, and that he ſhould not be buried: He gave Order to two of his ſtouteſt Souldiers, that they ſhould ſtrictly guard a place by him appointed, and not to fail to kill the firſt that came in their way, and to bury his body, being ſlain: Now the firſt that met them was himſelf, who offered himſelf to them without ſpeaking a word, and was therefore immediately killed, and afterward buried by them: Theſe two were ſoon after encountred by four others, whom he had likewiſe appointed to kill them, as they had done him, which they performed accordingly. *Sabellici opera.*

III. In the year 830. *Popiel* the Second King of *Poland*, careleſs of matters of State, gave himſelf over to all manner of Diſſoluteneſs and Debauchery, ſo that his Lords and People ſcorned and deſpiſed him: He fearing therefore that they would ſet up one of his Kinſmen in his ſtead, by the advice of his Wife, whom he furiouſly loved, feigned himſelf ſick, and ſent for all his Uncles Princes of *Pomerania* (being twenty in number) to come and ſee him; whom lying in his Bed, he earneſtly deſired, *That if he chanced to die, they would make choice of one of his Sons to be King*; which they willingly promiſed, in caſe the Lords of the Kingdom would conſent thereunto. The Queen enticed them all, one by one, to drink a Health to the King; which as ſoon as they had done, they took their leaves: But they were ſcarce got out of the King's Chamber, before they were ſeized with intolerable pains, by the corroding of the Poiſon wherewith the Queen had intermingled their Drink; & in a ſhort time they all died. The Queen gave it out as a Judgment of God upon them, for having conſpired the death of the King, and proſecuting this Accuſation, cauſed their bodies to be taken out of their Graves, and caſt into the Lake *Gaplo*, over a City called *Craſphitz*: But by a miraculous Transformation, an innumerable com-

company of Rats and Mice did rush out of those Bodies, which gathering together in crouds, went and assaulted the King, as he was with great Jollity feasting in his Pallace: The Guards endeavoured to drive them away with Weapons and Fire, but all in vain: The King perplexed with this extraordinary danger, fled with his Wife and Children into a Fortress, that is yet to be seen in that Lake of *Gopło*, whither he was pursued with such a number of these creatures, that the Land and the Waters were covered with them, and they cryed, and hissed most fearfully; they entred in at the Window of the Fortress, having scaled the Walls, and there they devoured the King, his Wife and Children alive, and left nothing of them remaining; by which means all the Race of the *Polonian* Princes was utterly extinguished; and *Pyast* a Husbandman at the last was elected King. *Heylins Cosmography.*

IV. *Hatto* the Second Duke of *Franconia* (Sirnamed *Bonosus*) Abbot of *Fulden*, was Chosen Archbishop of *Mentz* in 968. at which time was a grievous Dearth, and the Poor being ready to starve for want of food, he caused great companies of them to be gathered together, and put into Barns, pretending that they should receive Corn, and other Relief; but he caused the Barns unmercifully to be set on fire, and the Poor People to be miserably burnt therein, saying withal, *That the Poor were like the Rats and Vermine, who did eat up the fruits of the Land:* But not long after an Army of Rats gathered themselves together, no man can tell from whence, and set upon him so furiously, that into what place soever he retired himself, they would come and fall upon him; if he climbed on high into Chambers, they would ascend the Wall, and enter at the Windows, and other small chinks and crevises; the moremen attempted to destroy them, the more outragious they seemed, and the more to increase in number. The wretched Prelate seeing he could find no place by Land safe for him, resolved to seek some refuge on the Waters, and got into a Boat to convey himself to a Tower in the midst of the *Rhine*, near a little City called

Bingen; but the Rats threw themſelves by innumerable heaps into the *Rhine*, and ſwum to the foot of the Tower, and clambering up the Wall, entred therein, and fell upon him, gnawing and biting, and throtling, and tearing, and tugging him moſt miſerably, till he died. This Tower is yet to be ſeen, and at this day called *Rats Tower*. It is alſo remarkable, that whiles the Archbiſhop was yet alive, and in perfect health, the Rats gnawed and razed out his Name written, and painted upon many Walls. *Heylins Coſmog.*

V. *Clearchus*, after he had put to death the greateſt part of the Nobility, and men of chiefeſt Account in the City of *Heraclea*, uſurped a Tyrannical Authority over them; and amongſt other horrid Cruelties and Enormities, he conſtrained the Widdows of thoſe whom he had murdered, to marry thoſe Villains his followers, whom he allotted to them; inſomuch that many with grief and anger killed themſelves. Now there were two Perſons of a ſtout and couragious Temper, who pitying the miſerable condition of their Country, were reſolved to venture their Lives to deliver the miſerable People out of his wretched hands; whereupon they came accompanied with fifty others of the ſame mind and reſolution, pretending as if they would have him decide a private Quarrel between them; but as ſoon as they had opportunity, they all joyndly fell upon the Tyrant, and with their Swords hewed him to pieces, even in the very midſt of his Guards. *Beards Theatre.*

VI. *Andronicus* was one of the moſt cruel Tyrants that ever lived; for he exceeded in all kind of wickedneſs, as Ambition, Murder, Adultery, Inceſt, and the like. He was ſo treacherous and diſloyal, that he traiterouſly murdered the Son and Heir of *Emanuel* the Emperour, cauſing him to be tyed up in a Sack, and ſo drowned in the Sea: After which he by violence took poſſeſſion of the Empire of *Conſtantinople*, and like a ſtrong Thief, ſeized upon that which was none of his own: Having thus attained his deſire, he began to rage and rave, committing all manner of Villanies and Debaucheries; raviſh-

ing

ing Women, and Virgins, and afterward giving them to his Pimps and Ruffians, to be abused; yea he committed a Rape upon one of his own Sisters; and to secure himself in this Tyrannical Estate, he murdered most of his Nobility, and all others that had any shew of Civility or Honesty, living altogether by Robbery and Extortion; whereupon his Subjects, tyred out by the multitude of Evils which he daily committed, were no longer able to endure his vile Outrages and Indignities, and therefore rise up against him, and after besieging him for some time, they at last got him into their hands, whom they used with as much cruelty as he had exercised upon them: For having degraded him, and despoyled him of all his Imperial Ornaments they pluckt out one of his Eyes, and then set him upon an Ass with his face to the Tayl, which he held in his hand, instead of a Scepter; and a Rope about his Neck, instead of a Crown; in this attire and order they led him through all the Streets of *Constantinople*, the people shouting, and reviling him on all sides, some throwing dung, others dirt and spittle upon him, and Women their Chamberpots upon his Head; lastly he was carryed to the Gallows, and there hanged. *Beards Theatre.*

VII. *Pyrrhus*, King of *Epirus*, was a restless Tyrant, his whole delight was in Murder and Bloodshed, but at last having cunningly gotten into the City of *Argos*, whilst the Citizens made head against him, he was hurt with a Pike; whereupon he fell upon him that hurt him, who was a Person of a mean condition, whose Mother a poor old Woman, was at that time got upon the top of a House to see the Fight, and perceiving that it was her Son whom *Pyrrhus* assaulted, she was so affrighted to see him in that danger, that she took a Tyle, and with both her hands threw it at *Pyrrhus*, which glancing upon his Helmet, break his Neck bone, and slew him, *Plutarchs Lives.*

VIII. *Aristippus* a Tyrant of *Argos*, left not an Enemy alive in the City, and had *Antigonus*, a Potent Prince for his Friend, yet was he so fearful, that he kept a great

guard of Souldiers continually about him, causing them to watch night and day, and to lie about his Pallace in the Cloisters and Galleries adjacent; after Supper he used to turn all his Men out of doors, and then shutting his Court Gates to him, he locked himself up only with his Concubine in a little high Chamber, with a Trap door, setting his bed every night over the door, as one that was continually afraid of his life; and when he was got up into his Chamber, his Concubines Mother used to take away the Ladder, and to lock it up in another Chamber till the next morning, yet notwithstanding all this extraordinary care and cautiousness, his Enemies broke in upon him, and slew him. *Plutarchs Lives.*

IX. *Alexander* a Tyrant in *Thessaly*, was of so cruel a disposition, that he neither regarded Reason, nor Justice toward any; for he caused some to be buried alive, others he put into the skins of Bears, and wild Boars, and then set his Hounds upon them, and one day as the Inhabitants of a certain City in League with him, were assembled together in Council, he caused his Guard to inclose them round suddenly, and to kill them all, not sparing the very Infants; he consecrated the Dart, wherewith he had slain his Uncle, and crowned it with Garlands, calling it the *Happy Killer*. Being one time at a Tragedy, where the miseries of *Hecuba*, and *Andromache* were represented, he could not forbear weeping, and therefore went out of the place, lest it should be observed by the People that he pitied these feigned sorrows, who never had any compassion for the multitude of Citizens whom he had cruelly murdered; now though this Tyger was continually guarded with Troops of Souldiers, who kept watch about his Body night and day, and had also a most furious Dog constantly waiting on him, who was unacquainted with any but himself, his Wife, and one Servant who gave him his meat, and was tyed to his Chamber door every night; yet vengeance found him out, for by his Wises means he was killed, who taking away the Stairs of his Chamber, let in three or four of her own Brethren, with whom she had conspired

ſpired to murther him; who finding him faſt aſleep, one took him by the heels, and another by the hair of the head, and wrung his neck behind, the third thruſt him through with a Sword, ſhe all this while giving them light to diſpatch their buſineſs; the Citizens of *Pheres* having notice hereof, got the dead body, which they drew about the Streets, and having kicked, abuſed, trampled upon it, and drawn it through the mire and dirt, they threw it out to be devoured of the Dogs; ſo odious was the remembrance of his Tyranny among them. *Plut. Lives.*

X. *Nero*, that Monſter of Men was well educated under *Burrhus*, and *Seneca*, and for the firſt five years behaved himſelf very well, ſo that *Trajan* uſed to ſay, *That all the Emperors came ſhort of* Nero's *firſt five years*; but afterward he fell into all manner of Wickedneſs and Debauchery; his manner was to come into the publick Theaters, and there to ſpend ſome days in ſinging, and he ſcarce took delight in any thing ſo much as the applauſe of the Vulgar, and the Crowns which they gave him for his ſinging, and playing on the Harp. At other times he would have them come and ſee his ſkill & dexterity in driving of Chariots; at *Naples* he came with his Harp into the publick Theatre, afterward he uſed publickly to ſing at *Rome*, and *Athens*, and would not ſuffer any to depart out of the Theatre, whil'ſt he was ſinging, what neceſſary occaſion ſoever they had, inſomuch that Women with Child were ſometimes delivered in the Theatre; and others being tyred with hearing, and commending him, the doors being ſhut, would get over the walls, or ſeem to be dead, that they might be carried out; he cauſed his Statue to be made in the habit of an Harper, and all his Coin with the like; he exerciſed his Luſt, Luxury, Covetouſneſs, and Cruelty at firſt privately, but ſoon after more openly; when it began to be dark, he would go to the Taverns, and Victualling-Houſes, and run about the Streets, doing miſchief to many, by beating and abuſing them, and ſometimes if they reſiſted, throwing them into Privies; ſometimes he would break open Shops, and rob them, and in his quarrels

rels often endangered his life; he was once beaten to death almost by a man, whose Wife he had abused, after which he had Tribunes following him at a little distance; he used to lengthen out his Feasts from the midst of the day, to the midst of the night, and would oftentimes sup in publick, being attended with the most famous Whores, and Women Pipers about the City: He was given to Sodomy, and caused the Genitals of a Boy called *Sporus*, to be cut off, and endeavoured to have made him a Woman, causing him to be dressed, and brought to him like a Bride; whereupon one merrily said, *That it had been well for the world if* Nero's *Father had had such a Wife:* He committed Incest with his own Mother *Agrippina:* He caused one *Pythagoras* to marry him, as he himself had married *Sporus:* He invented such Bestialities to be committed by Men and Women, as are not fit to be named: He murdered his Wife *Octavia*, by whom he had the Empire, and soon after married *Poppæa Sabina* (whom he took from her Husband a *Roman* Knight) and loved her dearly; yet when she was great with Child, he coming home late one night from his Chariot-driving, and she blaming him for it, he so kicked her on the Belly, that he killed her: He was of a most cruel and bloody disposition; he hastened the death of *Claudius* by Poison, which he would often boast of afterward, and exceedingly rail against him, though he received the Empire from him; before which *Agrippina* his Mother went to an Astrologer, to know the fortune of her Son *Nero*, who told her, *He should be Emperour, but he should be the death of her*; to which she replied, *Let him kill me, so he does but Reign:* The first part of the Prognostication she saw accomplished, and the last now followed; for having attempted by Poison, and divers other waies, to take away her life which did not succeed, he sent a Centurion to murther her; *Agrippina* seeing him coming toward her with his drawn Sword, took up her cloaths, & exposed her naked Belly to him, bidding him *strike that, since her womb had brought forth such a Monster into the world.* After she was slain, *Nero* came to view her naked Body

and

and her wounds, and without any concernment, villanously said, *I did not think I had been born of so beautiful a Mother:* He then caused her womb to be ript up, that he might see the place wherein himself had lain: After which horrid fact he was continually tormented with the sting of his own conscience, and protested, *That his Mother often appeared to him with burning Torches, laying in for that cruel Murder*; yet he still continued his cursed Butcheries: He murthered his Aunt *Domitia*, and because *Antonia* the Daughter of *Claudius*, refused to marry him, he caused her to be slain, pretending that she went about to make some Innovations in the State. He hired Conjurers to lay the Ghost of his Mother: He caused *Crispinus* his Son-in-law by *Poppæa*, to be drowned as he was fishing: He slew many others who by blood & affinity were near to him: He murthered *Aulus Plancus* a young man, after he had by violence committed Sodomy with him: He forced his Master *Seneca* to murther himself, though he had often sworn to him he would not do it; and that he would sooner perish himself, than do him any hurt; and he sent Poison to his other Master *Burrhus*. Divers of his Rich Freed men, and other Old men, who had helped him to the Empire, and favoured him therein, he murdered, by mixing Poison either in their meat or drink: Neither was he less cruel to others, especially after two Conspiracies were discovered against him; and some of the Conspirators confessed the Fact, saying, *That they knew not how otherwise than by his death, to free him from all that wickedness wherewith he had defiled himself.* And *Nero* asking *Subrius Aper* a Centurion, why he conspired against him, he answered, *Because I knew not how by any other means to do thee a kindness:* After this he raged more extremly against all sorts of Persons, setting no bounds to his Cruelty, but murthering whom he pleased: He gave not above an hours space to any of those whom he commanded to kill themselves to prepare for death, and had Chirurgions ready to cut all their veins, if they made any delay; His Profuseness and Prodigality answered his Cruelty:

for it was without all measure, saying often, *That those who proportioned their Expences to their Incomes, were sordid and covetous, and that they only who most profusely and prodigally wasted their Estates, were magnificent and praise-worthy:* He never put on the same Apparel twice; He was very extravagant in costly Buildings, and when his Treasury was exhausted, he endeavoured by Rapine and Forgeries to enrich himself. He never conferred an Office upon any man, but he would say to him, *Thou knowest what I want, let us make it our business that none may have any thing but our selves.* He took the curious and costly Images of the Heathen Gods of Gold and Silver out of the Temple, and sold them; and as he spared not men, so neither did he spare the City of *Rome*; for being displeased with the Building, narrowness, and crookedness of the Streets, he sent some Villains, who made it their business to run up and down, and set the City on fire, and whilst it was all in a flame, he went up to the top of *Mœcenas* his Tower, to feed his Eyes with that pleasant sight, and in a Players Habit tuned his Harp and sung a song of the burning of *Troy*; and when he afterward heard how ill he was spoken of for this Act, he raised a Report, that it was done by the Christians, and thereupon used all manner of Cruelty toward them, and exposed them to the fury of the People, who horridly tormented them, as if they had been common Burners and Destroyers of Cities, and the deadly Enemies of Humane Society: Yea, *Nero* himself caused some of them to be cloathed in wild Beasts skins, and torn to pieces with Dogs; others were crucified, some he made Bonfires of to light him in his night sports: In brief, such exquisite Torments he put them, to as caused their Enemies themselves to pity them; and whereas *Tiberius* used to say, *After my death let the World be destroyed by Fire, Pestilence, Famine,* &c. *Yea,* (said *Nero*) *let it be destroyed in my Life time, that I may be a spectator of it.* But Almighty Justice at last overtook him; for being adjudged by the Senate to be *an Enemy to Mankind*, it was condemned to be whipt to death through the streets of *Rome*, and all his Armies and Forces forsaking him

him, to avoid this shameful, and ignominious death, he fled and hid himself among Briers and Thorns, and being weary of his life, desired some of his Attendants to kill him, which they refusing, he cryed out, *I have neither a Friend, nor an Enemy, miserable man that I am*, and thereupon threw himself into a Pit four foot deep, and there desperately slew himself, *Sueton.*

XI. *Tigellinus*, one of the Captains of *Nero's* Guard, had been a principal abettor, and encourager of him in his Tyrannies, and the chief cause of the death of many great Personages in *Rome*, enriching himself with their spoils, and the Robberies he committed; After the death of *Nero*, (whom in his extremity he forsook) he plunged himself, & wallowed in all manner of filthiness and debauchery; now though he was worthy of a thousand deaths for his Cruelties toward many worthy Citizens, yet by bribing some of the chief Favourites of the succeeding Emperor *Galba*, he escaped being questioned; but as soon as *Otho* was installed in the Empire, his destruction soon followed, for to gratify the *Romans*, *Otho* sent to apprehend him, who was then in his Banquetting Houses in the Fields, rioting and sporting with his Harlots, and finding himself thus surprized, and that he had no way to make his escape, though he had prepared Boats on purpose to carry him away in any danger; and not being able to bribe the Messenger sent to take him, though he offered him great rewards, he intreated only the favour to shave his beard before he went, which being granted, he took a rasor, and instead of shaving, cut his own throat, *Beards Theatre.*

XII. *Antonius Heliogabalus*, Emperor of *Rome* was infamous for Cruelty, Gluttony, Lust, and all manner of wickedness, and his death was answerable to his life; he had his name from an Idol of the Sun, whose Priest he had been in *Syria*, and being exceeding rich, by his profuse gifts to his Souldiers, he procured himself to be chosen Emperor, and sending Messengers thereof to *Rome*, he was by the Senate accepted; such was the luxurious pomp of this Beastly Emperor, that he used Balm in his Lamps,

Lamps, and filled his Fishponds with Rosewater; his Garments were of the finest Gold, and the most costly Silk, his Shoes glistered with precious stones, curiously ingraven, he was never two days served with one kind of meat, nor wore one Garment twice, he doted exceedingly upon his Mother, with whom he committed Incest, and did all by her appointment, and was the first that brought a Woman into the Senate, causing his Mother to sit in one of the Consuls Seats; he erected a Senate of Women, wherein many ridiculous Laws were made; he exercised all manner of filthiness in his Pallace, and exceeded all that went before him in Lust and Uncleanness, and being unapt by nature for the act of Generation, he would turn himself into a Woman, and sought through the world for those who were most prodigious for Debauchery, that they might exercise their Lust upon him; he had some days at Dinner the Brains of Estriches, another time the Tongues of Popinjays, and other singing Birds; when he was near the Sea, he would never eat Fish, but in places far distant from the Sea, his House was served with the most delicate Fish, his Table was furnished with seven thousand Fishes, and five thousand Fowls at one Supper; in his progress he was usually attended with six hundred Chariots; he cruelly Sacrificed young Children, and conferred the best Offices upon the most debauched Persons, as Bawds, Fidlers, Players, and the like, in a word he was an utter Enemy to all honesty and Sobriety; and when he was foretold by his Astrologers, and Sorcerers, that he should die a violent death, he provided Ropes of Silk to hang himself, swords of Gold to stab himself, and strong Poysons in Jacinths, and Emeraulds to poyson himself, if he should on a sudden be forced thereto; he likewise made an high Tower, and covered the floor with Plates of Gold inlaid with precious Stones, and underneath the window the ground was covered with Sands of Gold, from whence he might throw himself down, if he were persued of his Enemies; but notwithstanding all this Provision, Divine Vengeance would not suffer

him

him to dye as he desired, for his Souldiers abhorring his filthy carriage, they went to seize on him, upon which he fled into an house of Office, where they slew him, and because the Privy was not big enough to receive his body, they dragged him through the Streets of *Rome*, crying out, *Behold a Whelp of Cruel, and Insatiable Lust*, and then threw him into the River of *Tyber*, fastning a great stone to him, that he might be seen no more. *Suetonius Hist.*

XIII. *Caligula*, another *Roman* Emperour, began to shew his Cruelty to his own kindred as soon as he was setled in the Empire; disinheriting, and then slaying *Tiberius*, who was Co-heir with him; he compelled his Father in Law to murder himself, envying his Nobility, Virtues, and Affinity to him; his Adulteries were most abominable; abusing betrothed Virgins, and Married Wives, whom after he had defiled he hated, and abhorred, he abstained not from the most Illustrious, and Noble Women; he caused his Grand-mother to kill her self for reproving him for his wickedness, and accused his two Sisters, with whom he had committed Incest for Adulteresses, and Conspirators against him, and therefore banished them; he caused the head of the Image of *Jupiter* to be taken off, and his own put in the place; he built his Pallace as far as the Market place, and set up the Images of *Pollux and Castor* at his door, and oft standing between them, would cause all that passed by, to worship him as a God, and some of his flatterers called him *Jupiter*; he caused a Temple to be built for his God-head, and had Priests and Sacrifices; he used all sorts of Magistrates scornfully, and irreverently, he would reach forth his Hands, and his Feet to the Senators to be Worshipped, and those who had this favour, must publickly thank him for it in the Senate; some of the Senators he privately murthered, and yet would have them called for, as if they had been living, and a few days after would declare that they had murdered themselves; many Persons of good quality he would stigmatize, or dismember, and then condemn them, some

to

to the Mettal-mines, others to mend High-ways, some to be cast to wild Beasts, and others to be sawn asunder; he used to compel Parents to be present at the torments of their Sons, and one excusing himself by reason of his sickness, he sent his Litter for him; another asking whether he might not shut his Eyes, whilst his Children were tormented, he caused him to be slain for it; another Father he brought home with him from seeing the miserable death of his Son, and would force him to laugh, jest, and be merry. A Roman Knight being cast to the wild Beasts, declared that he was Innocent, upon which he caused him to be brought back, and to have his tongue cut out, and then to be cast to them again. If he wanted Condemned Persons to be thrown to the wild Beasts, he would cause his Officers to seize any that stood near, and throw them to be torn to pieces, having first cut out their Tongues, that they might tell no tales; when he designed to destroy any one of the Senators, he suborned some Person to go into the Senate house, and there proclaim him a publick Enemy, and so presently murther him, neither would he be satisfied till his Members, Joints, and Bowels were drawn about the Streets, and then brought, and laid on an heap before him; he would not suffer any to be slain presently, but commanded the Hangman so to strike, that they might feel themselves die; he had a Horse which he named *Swift*, whom he invited to Supper, and gave him Provender in a Golden Manger, and drank Wine to him in golden Bowls; he swore by his Horses health and Fortune, and promised to make him a Consul, as before he had made him a Priest; he caused a Marble Stable to be built for him, and a Manger of Ivory, with Horsecloaths of Purple, and a chain of precious Stones; he gave him likewise a House furnished with costly Houshold-stuff, and Servants, that he might the more splendidly entertain those who in his name were invited to be his Guests; having by such mad profuseness, and prodigality exhausted his Treasury, he sought by all unjust and oppressive means to supply his wants; he disannulled many Mens Wills, because

becauſe they had not made him their Heir; he ſlew many rich Men, and ſeized upon their Eſtates, and confiſcated the Eſtates of others, ſo that it was a Crime to be rich; he levied unheard of Taxes and Tributes; he proclaimed, that at *New-years-tide* he would receive New-years-gifts, and himſelf ſtood at the door to receive all that were brought him, even by the Common People; he ſet up likewiſe a Bawdy houſe, or Stews in his own Pallace, and therein proſtituted the chiefeſt Women, and the moſt noble Boys to the Luſts of all, and made gain, and advantage to himſelf thereby; he was ſo enamoured with a deſire of handling Money, that he cauſed huge heaps of Gold to be ſpread over a large Room, and would walk bare-foot upon it, and ſometimes would ſtrip himſelf naked, and roll himſelf upon it; he was an horrid Atheiſt, and deſperate Blaſphemer of the Deity, and yet when it thundered, he would wrap his head and face in his Garments; and if the Thunder were great, he would run under his Bed to hide himſelf, and yet he had cauſed an Engine to be made, wherewith to Thunder againſt Heaven, when it Thundered, and to Lighten againſt the Lightning, and when a Thunderbolt fell, he would throw up a Stone toward Heaven, ſaying, *Either do thou deſtroy me, or I will deſtroy thee*; and it was not long ere he met with his juſt reward; he deſigned a Progreſs into *Alexandria*, reſolving before he went to murther all the chiefeſt Men in and about *Rome*, wiſhing, *That all the People of* Rome *had but one Neck, that he might cut them off at one blow*; being fretted that no terrible Calamities had happened in his days, whereas there could hardly be a greater than himſelf; but in the midſt of his rage and wickedneſs, two of the Tribunes conſpired againſt him, and one asking him ſome queſtion about his Office, received a very harſh Anſwer, whereupon he gave the Emperour ſuch a ſtroke between the head and ſhoulders, that with it, and the blows of the Accomplices who ruſhed in upon him, he was ſlain amongſt them, no man ſtirring in his defence, though many looked on, and might have aided him

him if they would; he was no sooner killed, but the Conspirators likewise slew his best beloved Wife *Cæsonia*, a Woman of prodigious lust and filthiness; they took his younger Daughter, and dashed out her Brains against the Walls. After his death there were found in his Closet two Books, one called his *Sword*, the other his *Dagger*, wherein were contained the names of all those whom he had designed to slaughter; there was found also a great Chest stuffed with all sorts of the most deadly Poysons, which being thrown into the Sea, poysoned a multitude of Fishes. *Sueton. Hist.*

XIV. *Commodus* another Emperor of *Rome*, was a most wicked Son of a good Father, he exceeded if possible *Nero*, and *Caligula* in Lust, Cruelty, and Rapine; he had three hundred Concubines, whom he chose out of the most beautiful Matrons, and Whores of *Rome*, among whom he spent his time in his Pallace in Feasting and Drunkenness; he killed his Sister *Lucilla*, and ravished his other Sisters; he used to fight among the Sword-players, and often in sport killed some of them; he likewise fought with wild Beasts, of whom he slew many thousands with his own hands; he was so impudent, that he came into the Senate in Womens Apparel, where he sat publickly, and drank unmeasurably; he endeavoured to scrape Mony together by selling Honours and Offices in all the Provinces; he rejected his own name, and would be called *Hercules* the Son of *Jupiter*, and despising the *Roman* Habit, he went cloathed in a Lyons skin, carrying a Club in his hand, and so publickly fought with wild Beasts, and Men, whereof he killed some with Darts, others Gyant like with his Club; yet would this wretch be called a *Pious, and Happy God*: he commanded the City of *Rome* to be burnt down, and sent his Souldiers, who slew multitudes of People that were met together in the Amphitheatre, and without any cause given, would slay all those of his Bedchamber; thus growing odious to all, some of his own Domesticks, and among them one of his Concubines named *Marcia*, (whom he loved above all the rest, and called her

his

his *Amazon*) conſpired againſt him, and poiſoned him. *Clarks Mirrour.*

XV. *Baſſianus Caracalla* in his Childhood was merry and pleaſant, and of a mild nature, ſo that it was hoped he would have proved an excellent Prince; but when he grew up he was ſtrangely altered, and became fierce and cruel, that he did not ſeem the ſame perſon: His Father *Severus* left him ſuch a large *Roman* Empire, as none before him had poſſeſſed, with a great and valiant Army to defend it; whereupon he began preſently to diſcover his cruel and bloody diſpoſition: For firſt, he ſlew his Phyſicians, becauſe they had not obeyed his Command in killing his Brother-in-law ſoon enough: Then he murdered thoſe who had educated him and his Brethren, becauſe they endeavoured to make peace between him and his Brother *Geta:* He endeavoured to perſuade his Captains to chuſe him ſole Emperour; whereas his Father had divided the Empire between them; and when he could not prevail with them, he goes to his Mother, and pretends great love to her, and her Son *Geta*, yet watches his opportunity, and breaks into *Geta*'s Chamber, and murthers him in his Mothers Arms, defiling her all over with his blood, and then runs down into his Pallace, crying out, *That he had eſcaped a very great danger from his Brother* Geta: From thence he runs into the Camp, and tells the Souldiers, *What a Conſpiracy* Geta *had made to take away his life, and how hardly he had eſcaped them by ſlaying him in his own defence*; whereby and with large gifts, and larger promiſes, he won them to chuſe him ſole Emperour, and to declare his Brother an Enemy. Then began he to exerciſe cruelty without pity, upon every trifling occaſion: He cauſed all his Brothers Houſhold-ſervants, and Friends to be ſlain, not ſparing their very Infants, whether they were Noble or Ignoble: He cauſed the Rich Citizens to be ſlain, and then ſeized their Eſtates; & among others, he murdered *Papinian*, a famous Lawyer, becauſe he would not defend the murdering of his Brother, but ſaying, *That it was eaſier to commit Parricide, than to excuſe it:* He

uſed

uſed publickly to commend *Sylla* and *Tyberius*, two as bad as himſelf, and ſought wholly to root out all that were a kin to the Imperial Family, or eminent among the Senators, and at length raged againſt the Common People, cauſing multitudes of them without cauſe to be ſlain when they were met together at Publick Plays. And being conſcious of his own wickedneſs, and the Peoples hatred to him, he left *Rome*, and went into *Germany*, where he provided Guards, and clothed himſelf like them; from thence he went to *Macedonia*, and at *Alexandria* cauſed the Schools of *Ariſtotle* to be deſtroyed, and his Books to be burnt, becauſe he ſaid *Ariſtotle* was of Counſel in ſending Poiſon to kill *Alexander*; from thence he went to *Troy*, and ſought out the Tomb of *Achilles*; then he went to *Antioch*, to behold *Alexanders* Tomb, which two he pretended to imitate; and then was revenged of the *Alexandrians*, for ſome Scoffs and Jeers they had caſt upon him, for having married *Julia* his Mother-in-law, whoſe Son *Geta* he had ſlain in her Arms, which happened upon this occaſion: *Julia*, who was very fair, being one time in his company, as it were by negligence, diſcovered a great part of her naked body, whereupon *Baſſianus* ſaid, *I would it were lawful*; *Julia* replyed, *It is lawful if thou pleaſeſt*; *knoweſt thou not thy ſelf to be an Emperour, and to give, not to receive Laws.* Hereupon he publickly married her, upon which the *Alexandrians* called him *Oedipus*, and her *Jocaſta*; to be revenged on them for this Affront, he pretended that he would chuſe a Legion of *Alexandrians*; and when multitudes of them were met together unarmed, he cauſed his Souldiers to incompaſs them, and cut them all to pieces, ſo that the River *Nilus* overflowed with their blood: From hence he went to the Eaſt, and pretending to affect the *Parthian* name, he ſent Ambaſſadours to *Artabanus* King of *Parthia*, to give him his Daughter in Marriage; *Artabanus* willingly embracing the motion, came to him as to his Son-in-law, bringing the Bride, and a multitude of unarmed followers, crowned with Flowers; and whilſt they were offering

offering Sacrifice to their Gods, giving the watchword to his Army, he slew them all, the King himself hardly escaping by flight: At length the People being wearied, by his Ravages and cruelties, as he was easing nature, *Marcinus*, Prefect of the Pretorian Souldiers stabbed him with a Dagger into his bowels, and slew him. *Suetonius Hist.*

XVI. *Aulus Vitellius* being chosen Emperour by the Army in *Germany*, hastened toward *Rome*: He used no Government either in his Family, or among his Souldiers; so that all places were filled with violence and rapine, which he turned into sport and joking: When he came into a Field where a late Battel had been fought, and all his followers were offended with the stench of the dead bodies, he uttered this detestable speech, *That of all smells, he liked best the smell of a slain Enemy, but much more of a slain Citizen.* When he entred *Rome*, he sacrificed to the Ghost of *Nero* in *Mars* his Field, to shew what an excellent Pattern he would follow, and there prepared a Solemn Feast, sending for Musicians to sing *Nero*'s Verses, which himself first of all much applauded: For the most part he governed the Commonwealth by the advice of the basest Players, and Chariot-Drivers, and was ready upon every small occasion, to deliver men over to death and punishment: He spared not Usurers, who had formerly called to him for their Debts; nor Publicans, who had exacted Tribute from him: One of them coming to salute him when he came to the Empire, he caused him to be slain in his presence, saying, *That he would feed his Eyes with his death.* Two Sons of another coming to intercede for their Father, he caused to be killed: He banisht all Mathematicians out of *Rome*, because they had given out that he was born under unhappy Planets: He was suspected to be guilty of his own Mothers death: Neither was he only thus cruel, but likewise extreamly given to Luxury and Excess: He feasted at least thrice, and often four times a day, after each of them, disburthening his stomach by vomiting: He used the most curious and costly delicates, which could not be had from remote

parts atex ceſſive charges both from Land and Sea, inſomuch that it was commonly ſaid, *That if he had lived longer, he would have undone the* Roman *Empire with his Luxury and coſtly Table:* He was ſo extreamly given to Gluttony, that he could not forbear eating while he was ſacrificing, or in a Journey: His whole life was ſpent in Gluttony, Drunkenneſs and Cruelty, whereby he grew ſo hateful, that the Army choſe *Veſpaſian* then in *Judea*, for their Emperour, whereupon *Vitellius* forced *Flavius Sabinus*, *Veſpaſians* Brother, and the reſt of his Family and Kindred, to fly into the Capitol for ſhelter, which *Vitellius* cauſed to be ſet on fire, and ſo burned them in it; and himſelf being at a Feaſt, fed his Eyes with that pleaſing ſpectacle; for he was reſolved to eat and drink well, that he might not die without his Dinner, and that he might not be afraid of death nor diſgrace: The day after, when news was brought him that *Veſpaſian* his Enemy drew near, he ſought out all private corners wherein to hide himſelf; all men forſaking him, but only his Baker and his Cook: When his Enemies entred the City, they ſought for him, and ſome of the Souldiers that knew him not, finding him, he denied his own name; and when others that knew him came, he pretended he had ſomething to reveal to *Veſpaſian*, that concerned his ſafety; but this prevailed not; for caſting a Halter about his neck, they dragged him half naked into the Market-place, where he received many ſcorns and reproaches; they then ſet a Dagger under his chin, that he might not hang down his head to hide his face: Some threw dirt and dung at him: Some reproaching him with one thing, and ſome with another; at laſt carrying him to *Tyber*, they there cut him in pieces; and then faſtening a hook to his Trunk, they threw it into the River. *Suet. Hiſt.*

XVII. *Domitian* was the younger Son of *Veſpaſian*; he behaved himſelf very wickedly in his Childhood, and Youth; and when he came to be Emperor, he retired himſelf every day for an hour in ſecret, as if it were to meditate upon ſome ſecret Affairs, but he ſpent that time

time in catching of flies, and pricking out their Eyes with a Bodkin, so that one asking his Chamberlain whether any body was with the Emperor, he wittily answered, *No, not so much as a fly*; he daily entertained the People with sumptuous, and costly Shows, wherein himself sat as chief in the habit of one of the Heathen Gods, and like *Caligula*, commanded himself to be called *Lord, and God*, and in his publick Edicts he used this Phrase, *Our Lord and God commands this to be done*; one while he set himself to reform abuses, and enacted some good Laws, but quickly returned to his former Cruelty, causing many Senators, and such as had been Consuls to be slain, and among them one, because he had a Map of the world in his Chamber, and because he read the Orations of Kings and Princes, recorded by *Titus Livius*; he banished all Philosophers, and Mathematicians out of *Italy*, and sought out new ways to enrich his Coffers; his Cruelty was not only great, but crafty, and unexpected, so he would send some away merrily, and with assurance of safety, and presently send men to murther them; and that he might the more abuse mens patience, he would never pass any hard, and unjust Sentence, without a Preface to set forth his Clemency; his Treasury being exhausted, he contrived to recruit it by Rapine, and Oppression, suborning some to accuse both the living and the dead, that he might seize upon their Estates; he was extream cruel against the Christians, because they would not Worship him as a God, or his Idols at least, pretending that he was Brother to the Sun and Moon; and adorning his Shoes with Gold, and precious Stones, he commanded the People to kiss his feet; he ordered all the Churches of the Christians to be pul'd down, and destroyed, and the Book of the Holy Scriptures to be burnt, which was executed with all the rigour and contempt that could be; he then sent forth Edicts for displacing all Christian Magistrates, and put all others out of their Offices, imprisoning such of the common People, as would not abjure Christianity, and subscribe to the Heathen Idolatries; then were cruel Edicts sent abroad

for

for Impriſoning the Elders and Biſhops, and conſtraining them by divers torments to Sacrifice to Idols, upon which there followed all manner of Cruelty againſt the Chriſtians, by all kind of tortures; among the reſt *Galerius* his General was ſent to invade *Antioch*, and to force all the Chriſtians to renounce Chriſt, at which time they were aſſembled together; whereupon one *Romanus* a Nobleman ran to them, declaring, *That the Wolves were at hand, which would devour them, yet he exhorted them not to fear, by reaſon of the danger; and through Divine Grace the Chriſtians were greatly encouraged by him,* ſo that old Men and Matrons, Fathers and Mothers were all of one mind and reſolution to ſhed their deareſt blood in the Profeſſion of the Chriſtian Faith, and unanimouſly offered their naked throats to the Soldiers; whereupon they ſent their Captain word, *That they could not inforce the Chriſtians to deny their Faith, by reaſon of one* Romanus, *who did mightily encourage them*; The Captain commanded he ſhould be brought before him, to whom he ſaid, *What, art thou the Author of this Sedition? Art thou the cauſe that ſo many loſe their lives? By the Gods I ſwear, thou ſhalt anſwer for them all, and ſhalt ſuffer thoſe torments that thou encourageſt them to undergo*, Romanus anſwered, *Thy Sentence O Emperor I joyfully imbrace, I am moſt willing to be Sacrificed for my Brethren, although I ſhould ſuffer the greateſt torments that thou canſt invent*, the Captain being much inraged with this his ſtout anſwer, commanded him to be halled up, and his bowels to be pluckt out, whereupon the Hangman more pittiful, and tenderhearted than he, ſaid, *Not ſo Sir, this man is of Noble Parentage, and therefore may not be put to ſo ignoble a death: ſcourge him then* (quoth the Captain) *with whips, having knots of Lead at the ends*, which was done accordingly, but *Romanus* inſtead of Sighs and Tears, and Groans, ſung Pſalms during his ſuffering, deſiring the tormentors *not to favour him for the ſake of his Nobility, for it is not* (ſaid he) *the blood of my Progenitors, but the Chriſtian Religion which makes me noble*: then did he earneſtly reprove the Cruelty, and Idolatry of the Captain, and derided his Idol Gods; which ſo much

much inraged him, that he commanded his sides to be
unced with knives, till the bones were laid open, yet still
id the Holy Martyr Preach the living God, and the
ord Jesus Christ to him, upon which the Tyrant com-
anded to strike out his Teeth, that his Speech might
e hindred, his order was obeyed, his face was also buffe-
ed, his Eyelids torn off, his cheeks cut and gasht with
nives, the skin of his beard by degrees pluckt off, and
is comely countenance wholly defaced, and deformed,
et for all this the meek, and patient Martyr said only
hus, *I thank thee O Captain that thou hast opened to me so ma-
y mouths to Preach my Lord and Saviour Jesus Christ, for as
any wounds as I have, so many mouths I have to bless, and praise
y God, and Jesus Christ my Redeemer*; the Captain astoni-
hed at his constancy, bid them give over tormen-
ing him, yet threatens more cruel Tortures,
nd in the mean time Blaspheemed God and
hrist, saying, *Thy Crucified Saviour is but a God of yester-
ay*; *The Gods of the Gentiles are of great Antiquity:* But
omanus taking occasion from hence, declared unto him
he Eternity of Jesus Christ, *&c.* and withal said, *Captain,
ring me a Christian Child of seven years old, and you shall hear
hat he will say:* Hereupon a little Boy was called out of
he multitude, to whom *Romanus* said, *Tell me my Child,
whether thou think it reasonable that we worship one Christ,
nd in him one Father; or that we worship many Gods?* To
hom the Child answered, *That surely what we affirm to
God, must needs be one; and since this Christ is one, in whom
e worship one God the Father, he must needs be the true God;
r that there be many Gods, we children cannot believe:* The
aptain amazed at this, said, *Thou young Villain and Trai-
r, where, and of whom learnedst thou this Lesson? Of my
father* (said the Child) *with whose Milk I sucked in this
esson, that I must believe in Christ.* The Mother was cal-
d, and appeared, being glad to see the courage of her
hild: The cruel Captain commanded the Child to be
alled up, and severely whipt; at which cruelty the pi-
ful spectators could not forbear tears; only the joyful
other stood by, and looked on with dry eyes; yea,

she

she reproved her sweet Child for desiring but a little cold Water, charging it *to thirst after the Cup that the Babes of* Bethlehem *once drank of*; *and bid him remember little* Isaac, *who seeing the Sword over his head, and the Altar upon which he was to be sacrificed, willingly offered his tender neck to be cut off by his Father:* Upon this the cruel Tormentor of a sudden pluckt the skin off the Childs head, hair and all; whereupon the Mother cryed out, *Endure and suffer it patiently, my Dear Child, and in a little time thou shalt go to Jesus Christ, who will adorn thy naked head with a Crown of Eternal Glory:* Thus the Mother counsels her Son, and the Child is incouraged, and receives the stripes and scourges with a smiling countenance: The Captain perceiving the constancy of the Child to be invincible, and himself to be overcome, commandeth this precious soul, this Blessed Babe, this little Martyr, to be put into a filthy and stinking Dungeon: Then was *Romanus* brought forth again to receive new wounds upon his old sores; and the Captain raged against the Tormentor for dealing so mildly with him, and then said, *It is painful for thee* Romanus, *to be so long a dying*; *I do assure thee in a short time the flaming fire shall dispatch thee, wherein thou, and that Boy thy Fellow Rebel and Traitor, shalt be burnt to Ashes.* As they were going to Execution, *Romanus* turned back upon the Captain, and said, *I appeal from this thy Tyranny, Chruish Judge! to the Righteous Throne and Judgment of Jesus Christ, the upright Judge, where it will appear that thou art a cruel and bloody Tyrant, to inflict such horrid Tortures upon us Innocent Christians.* When they were come to the place of Execution, the Tormentor required the Child of his Mother, who had carryed him in her Arms from the Prison, whom she freely and joyfully delivered to them, saying, *Farewel my sweet Babe*; and when the Hangman put his Sword to the Childs neck, she sang chearfully in this manner;

All laud and praise, with heart and voice,
O Lord I yield to thee,
To whom the death of all thy Saints
We know most dear to be.

The

The head of this blessed Innocent being cut off, the Mother wrapt in her Garment, laid it to her breast, and so departed: Then there was a mighty fire made, into which *Romanus* was cast; which being quenched with a great Storm of Rain, the Tyrant commanded his Tongue to be cut out, therefore the Executioner pulled it far out of his mouth, and cut it off by the roots, and yet for all this it is recorded (but with what credit I know not) that *Romanus* spake, saying, *He that speaketh for Christ shall never want a Tongue; do not think that the voice which Preacheth Christ, must always have a Tongue to be the Minister:* The Captain at this grew even distracted, suspecting that the Hangman had deceived him by some slight of hand, and had not cut his Tongue off; *If you suppose so,* (saith the Executioner) *open his mouth, and you may see the Roots of his Tongue:* Whereupon the Captain being even confounded at the courage and constancy of the Martyr, commanded him to be brought back to Prison, and to be strangled, where his sorrowful life and pains ended together, and he received the Crown of Martyrdom. *Acts and Monuments.* 1 *Part.*

About this time one *Gordius* a Centurion, upon professing himself to be a Christian, was apprehended, and boldly acknowledged, *That he believed in Christ, and valued not what they could inflict on him for this his Profession,* then did the Sheriff call for Scourges, Gibbets, and all manner of Torments; to whom *Gordius* said, *That it would be a loss and damage to him, if he did not suffer divers torments and punishments for Christ, and his Cause;* The Sheriff more incensed hereby, commanded all those torments to be inflicted on him, with which *Gordius* was nothing disturbed, but sung, *The Lord is my helper, I will not fear what Man can do unto me, I will fear no evil, because thou Lord art with me;* Then he blamed the Tormentors for favouring of him, provoking them to do their utmost; the Sheriff not prevailing that way, sought by flattery to seduce him, promising him Preferment, Riches, and Honour, if he would deny Christ; but *Gordius* derided him as foolishly mad, saying, *That he looked for greater*

preferment in Heaven, than he could give him here on Earth: He was then condemned, and carryed out of the City to be burnt; multitudes followed him; and some kissing him, intreated him with Tears to pity himself; to whom he answered; *Weep not, I pray you, for me, but weep for the Enemies of God, who fight against the Christians; weep, I say, for them, who prepare a fire for us, purchasing Hell fire thereby for themselves in the day of vengeance; and cease, I pray you, thus to molest my setled and quiet mind; for truly, for the name of Christ, I am ready to suffer a thousand deaths.* Others perswaded him to deny Christ with his mouth, and to keep his conscience to himself: *My Tongue* (saith he) *which by God's goodness I have, cannot be brought to deny the Author and giver of the same; for with the heart we believe unto Righteousness, and with the Tongue we confess unto Salvation.* And thus perswading and incouraging the People to be willing to die in the like Cause, with an unappaled countenance, he gave up his body to the Flames. *Acts and Monuments.* 1. P.

Menas also, a Souldier by profession, forsook all, and went into a Desart, where he gave himself to Fasting, Prayer, Meditation, and Reading of the Scriptures; at last returning into the City of *Cotis*, when the People were at their pastimes, he with a loud voice proclaimed himself to be a Christian, and thereupon was carryed before the President; and being demanded concerning his Faith, he said, *It is convenient that I confess God, in whom is light, and no darkness; For with the heart we believe to Righteousness, and with the mouth confession is made unto Salvation:* Then he was tormented with divers Tortures, which he regarded not, saying, *There is nothing in my mind that can be compared to the Kingdom of Heaven; neither is all the world, if it were weighed in a ballance, comparable to the price of one soul:* And farther said, *Who can separate us from the Love of Christ? Can Tribulation? or Anguish*, &c. And again, *I have learned of my Lord Christ, not to fear them that can kill the Body, and have no power to kill the Soul.* Having endured a multitude of Torments, he received Sentence of Death; and at the place of Execution

Execution he ſaid, *I give thee thanks my Lord God, who haſt accepted me to be a partaker of thy precious Death, and haſt not ſuffered me to be devoured of my fierce Enemies, but haſt made me conſtant in thy True Faith unto the end:* And ſo he loſt his Head, but found a Crown of Glory. *Acts and Monuments.* 1. P.

Amongſt others, forty young Gentlemen that were Souldiers, freely confeſſed themſelves to be Chriſtians, declaring to the Marſhal their names, who being amazed at their boldneſs, was in doubt what to do; he endeavoured with flatteries, and promiſes of preferment, to win them, perſuading them to conſider their youth, & not to change a pleaſant life for a painful & untimely death: But they couragiouſly replied, *They neither deſired money, honour, nor life, but only the Cœleſtial Kingdom of Chriſt, for the love of which they were ready to endure the Wheel, Croſs, Fire, or any other Torment:* The Marſhal being much offended herewith, deviſed a new Torment; for eſpying a Pond in the Street, that lay open to the North-wind, it being in the cold Winter time, he cauſed them to be put into it all night; but they being joyful, comforted one another as they put off their Cloaths, ſaying, *We put not off now our Old Cloaths, but our Old Man (corrupted with the deceits of concupiſcence) for which we bleſs and praiſe God; for by means of the Serpent we once put on the Old Man, but by the means of Jeſus Chriſt we now put him off.* Then were they brought naked, and put into the vehement cold water, where they were kept till the morning; ſo that all their Members were ſtark and ſtiff therewith; and as ſoon as it was day, they, having breath yet remaining in them, were brought to the fire, wherein they were conſumed to Aſhes, which were thrown into the Flood. It happened that one of the company being more lively, and not ſo near death as the reſt, the Executioners pitied him, and delivered him to his Mother, who ſtood by, to ſave his life; but ſhe led him to the piles of Wood, where the other ſtarved creatures lay ready to be burnt, admoniſhing and exhorting him to accompliſh the Bleſſed Journey he

had taken in hand, which accordingly he did, and was burnt with his Companions, *Acts & Monu.*

A noble Virgin also named *Eulalia*, suffered about this time, she was not above twelve years of Age, and had great offers of Marriage made to her, but she observing the courage of the Christians, was very desirous to join her self with them; for which end she prayed fervently to God for strength, and faith to enable her thereunto; but her Religious Parents fearing that her zeal might make her guilty of her own death, kept her close at their Country house, a great way from the City, where she continued for a while; but at last detesting any delay, she went from her Fathers house by night, and travelled all alone through by-ways with much danger, and weariness toward the City, whither she came in the morning, and going before the Judge, with a loud voice she said, *What ashame is it for you thus wickedly to take away mens lives, by dashing their Bodies to pieces against the Rocks, and all manner of Cruelties, and also to endeavour to destroy their Souls, by compelling them to deny the Omnipotent God! would you know (O you ignorant Souls) what I am, behold I am a Christian, and an Enemy to your devilish Sacrifices, I scorn and despise your Idols, and tread them under my feet, and acknowledge only God Almighty, the Creator of Heaven and Earth, and Jesus Christ his only Son, and the Saviour of the World; but what are your Gods, but dead Idols, and the works of Mens hands, &c. Come on therefore, and let the Hangman burn, cut, and mangle this poor mortal Carkass; 'Tis very easy to break and destroy a weak, brittle, perishing body, but the mind and soul you cannot touch with all that you can do*; the Judge enraged herewith, said to the Executioner, *Take her, and pull her out by the hair of the head to torments, let her feel the power of our Gods, and know what we can do, but yet O sturdy Girl, I would fain have thee before thou diest, to recant this thy wickedness, and to save thy self from a wretched death; consider what pleasures thou maist enjoy in the House of thy Honourable Parents, consider the Lamentations and Tears of thy miserable Family and Relations, which by thy per-*

perverseness will be brought to ruine; consider that thou art now in thy Youth, in the very flower of thine Age, in the way to Honour, and Preferment by an Honourable Marriage agreeable to thy Quality, and Estate; do not these glistering Glories, and the delights of the Marriage-Bed move thee, doth not the sorrow, and extream grief of thy dear Parents encline thee to pity thy self and them? Yea, who is there almost that doth non lament thy madness and folly? If this doth not prevail, yet consider the terrible death that thou art like to suffer, consider what variety of torments are prepared for thee, for thou shalt either be beheaded by this Sword, or thou shalt be torn in pieces by the teeth of wild Beasts, or else thou shalt be thrown alive into the burning flames, and there only attended with the lamentable bewailings of thy friends, and kindred, shalt be consumed to ashes; Now, how easy, and small a matter is required of thee to avoid all this punishment! for if thou wilt but take a little Salt, and Incense between thy fingers, and put it into the Censer, in honour of our Gods, thou shalt be set free, and delivered from all further danger and trouble; When *Eulalia* heard him thus speak, being extreamly moved, she spit in the Tyrants face, and presently threw down the Idols to the ground, and kicked about the Incense prepared for Sacrifice; whereupon without further delay the Hangmen took her, and with all their strength pluckt her Limbs out of joint, and then with the Claws of wild Beasts tore off her flesh to the bones, while she all the while not in the least daunted with their cruel Torments, fell a singing, and praising in this manner, *O Lord I will never forget thy goodness and mercy, what a pleasure is it O Jesus to remember thy Triumphant victories, who by suffering hast attained to the height of Glory;* Thus with great constancy, and courage she continued joyfully, and chearfully to sing praises to God, even when she was all over stained, and imbrued in her own blood, and cruelly tormented in all parts of her Body; they then proceeded to the last and final torture, which was the tearing, and rending of her Body with the Iron Grate, and Hurdle, and burning her Breasts and Sides with flaming Torches; but her Hair (which all this while hung down so low, that it covered her Modesty)

at last took fire, and she being no longer willing to live, opened her mouth, and swallowed the flame, upon which she immediately gave up the Ghost; and is now one of those Souls under the Altar, who cry, *how long, &c. Acts and Mnu.* 1. P.

Also *Agnes* an Honourable young Virgin being accused for a Christian, was brought before the Judge, who endeavoured first by flatteries, and then by threatning her with cruel torments to draw her to the denyal of her Faith, but she valiantly answered; *That she feared not his Tortures, as being willing to suffer all manner of Torments, yea, death itself for the sake of Christ*; *well*, said the Judge, *though thou valuest pain and torment so little, yet I suppose thou hast a great esteem for thy Virginity and Chastity, therefore I am fully determined, unless thou Sacrifice to our Gods, thou shalt immediately be put into the Common Stews, and Brothel-houses*; *Agnes* hereupon inveighs vehemently against *Minerva*, and her Worshippers; upon which the loose and debauched Youths desired earnestly of the Judge, that they might have *Agnes* as a Prey to their lust and filthiness; then said *Agnes*, *Jesus Christ is not forgetful of those that are his, neither will he leave me destitute of his help nor assistance, but is always ready to protect and defend modest, and chast Virgins, and therefore O Tyrant thou maist freely bath thy Sword in my blood, but thou shalt never defile my Body with filthy Lust with all that thou canst do.* She had no sooner spoke these words, but the Tyrant commanded her to be tied stark naked at the corner of a Street, where Strumpets commonly used to haunt; upon which the greatest part of the People being both sorry, and ashamed to see so shameless, and unseemly a sight, some turning their heads, and some hiding their faces passed by; but one young Man among the rest with lascivious Eyes, and lustful thoughts beholding her, immediately a flash of Lightning struck out both his Eyes, and he falling down, wallowed in the Street; whereupon *Agnes* sung Praises to God; the cruel Tyrant inraged hereby, commanded the Executioner to draw out his Sword, and dispatch her, she seeing a sturdy Soldier coming toward her with his drawn Sword,

Sword, rejoiced, saying, *This, O this is he that I love, I will make haſt to meet him, and no longer protract my longing deſires, I will willingly receive his Sword in my Breaſt; O Eternal Father vouchſafe to open the Gates of Heaven to my Soul, that ſeeketh thee*; and ſo kneeling down in the midſt of her Ejaculations, he at one blow cut off her head. *Acts & Monum.*

Domitian by his Cruelties grew terrible and hateful to his very Friends and Servants, yea to his own Wife; a certain Aſtrologer boaſted to him, that by his Art he could foretel what ſhould come to paſs; *Domitian* aſked him if he foreſaw what his own end ſhould be; he anſwered, *That he ſhould be torn in pieces of Dogs: Domitian* to prove him a Lyar, commanded him preſently to be ſlain, and his Body to be burnt to aſhes; but as they were about to do it, ſo violent a ſhower happened, as quenched the fire, and immediately Dogs came, and tore him in pieces; this much increaſed the fear of *Domitian*, who had been told by a *Chaldean* when, and how he ſhould die, which ſoon after happened, and the vengeance of Heaven fell upon him for all his Tyranny, and Cruelty; for *Stephanus*, one of his Officers, deſiring to ſpeak with him in private, preſented him with a writing, which whilſt he was looking upon, he ſtabbed him with a Dagger into the lower part of his Belly; but not being quite dead, ſeven of his own freed men came about him, and diſpatched him; it is ſaid that a while before his death, a Chough ſpoke *Greek* from the *Tarpeian* Rock, which was in Engliſh, *All ſhall be well*; which could not be till the Tyrants Death; and *Apollonius Tyaneus* being at *Epheſus* in *Aſia*, reading a Lecture in a Grove there, many hundred miles from *Rome*, he on a ſudden began to ſpeak low, and more ſlowly, and ſtraight looked pale, and ſtood ſilent; at laſt ſtepping haſtily ſome paces, he cryed out as one tranſported, *O brave* Stephanus, *ſtrike the Tyrant, kill the Murderer; thou haſt ſtruck him, thou haſt wounded him, thou haſt ſlain him*; this being ſpoke in publick, it was carefully taken notice of, and the time when it was ſpoken diligently obſerved, and it was afterward found, and well

known, that *Domitian* was ſtabbed in *Rome* that day, and the ſame hour of the day, by *Stephanus*, who was of his Bedchamber, *Lipſius Monit. lib.* 1.

XVIII. *Maximinus* the Emperour was born in *Thracia*; his Parents were Barbarians; but being of a vaſt body, and huge ſtrength, ſo that he could lift a Cart loaden, he applied himſelf to the Wars, under the Emperour *Severus*, who obſerving his Strength, Activity and Induſtry, preferred him to divers Offices in the Army, inſomuch that when *Severus* was ſlain, the Army made him Emperour: Having thus attained to this high Dignity, he ſlew all thoſe that knew any thing of the baſeneſs of his Birth; yea many of his friends, who in his low condition had often relieved him: He would not ſuffer any Nobleman to be about him: He cruelly murdered all the Servants of *Severus* his Predeceſſor, and executed many of the Souldiers, hanging ſome, knocking others on the head, and throwing others to wild Beaſts: He hired and ſuborned ſome Villains at *Rome* to accuſe divers of the Senators of Treaſon, whom he preſently commanded to be ſlain: By which means he became ſo feared, and conſequently hated, and abhorred, that the Senate, yea the Women daily in their Temples, made ſolemn Prayers and Supplications againſt him. He ſlew divers of his Captains; which ſo provoked the Souldiers, that one day as he with his Son, whom he had made partner with him in the Empire, were refreſhing themſelves in his Tent, they ruſhed in upon them, and ſlew them both, declaring publickly, *That of a Dog of ſo baſe a breed, the Whelp ought not to be ſpared, but to be deſtroyed likewiſe.* Sueton. Hiſt.

XIX. *Charles* King of *Navar*, was a cruel Oppreſſor and Tyrant over his Subjects, for he impoſed upon them grievous Taxes and Tributes; and when many of the chief of them came to complain of their Poverty, and that they were not able to bear them, he cauſed them all to be put to death for their boldneſs: He was the kindler of many great miſchiefs in *France*, and alſo of Fires, wherewith divers Places of Strength, and famous Buildings,

ings, were burnt down: He counſelled the Son of the Earl of *Foix* to poiſon his Father, and gave him the Poiſon to effect the Villany with his own hand: His Lechery likewiſe and Adulteries beſotted his Soul even in his Old Age; for at threeſcore years of Age he had a Whore, upon whom he extreamly doted, and was hardly ever out of her company, who at length was the cauſe of his death: For returning from her, as he daily did, and entring into his Chamber, he went to Bed all quaking, and half frozen with cold; neither could he by any means recover his heat, until by Art they endeavoured to revive Nature, which was by blowing upon him with brazen Bellows, Aquavitæ, and hot blaſts of Air, but it happened that a ſpark of the fire by chance flew between the ſheets, and inflamed the dry linnen, and the Aquavitæ in an inſtant, ſo that e're it was quenched, his late quivering bones were now half burnt; he lived in great grief and torment for fifteen days after, finding no help nor aſſwagement of his Torture, by Phyſick or Chirurgery, and then miſerably dyed; and thus, as while he lived, his mind conſtantly burned in Luſt, and his deſires were hot upon miſchief, and oppreſſion, ſo his days were finiſhed with cruel heat and burning. *Beards Theatre.*

XX. *Luctack*, King of *Scotland*, ſucceeded his Father *Galdus* in that Kingdom, but was ſo wretched and miſchievous a Tyrant, that his Subjects hated him no leſs for his Vices, than they loved his Father for his Virtues; he murdered many Rich, and Noble Perſons for no cauſe but only to inrich himſelf with their Eſtates; he committed the Government of the Realm to debauched & wretched Perſons, in whoſe Company he chiefly delighted, he was ſo impudent as to deflour his own Aunts, Siſters, and Daughters, and to forſake his own Wife, and ſcorned the Advice and Council of his wiſe and grave Counſellors, calling them *Old doting Fools*, all which monſtrous Villanies with a thouſand more, ſo incenſed his Nobility, that they ſlew him after he had reigned three years; but as the Proverb ſays, *Seldom comes a better*, for another Ty-

rant as bad, if not worſe, ſucceeded him, called *Mogallus*, Coſen German to *Luctack*, a Man notoriouſly infected with all manner of wickedneſs, for though at firſt he gave himſelf to follow the wiſdom, and good Government of his Uncle *Galdus*, yet in his old Age, his vices abundantly diſcovered themſelves, but chiefly in Oppreſſion, Lechery, and Cruelty; this King Licenſed Theives and Robbers to take the Goods of their Neighbours without puniſhment, and he firſt ordained that the Goods of condemned Perſons ſhould be confiſcate to the Kings uſe without reſpect either to their Wives, Children, or Creditors; but he alſo like his Predeceſſor was ſlain by his Nobles. There was likewiſe another King of *Scots*, called *Athirco*, in the year 240. who ſhewed himſelf a moſt abominable wretch, for he wallowed in all manner of unclean, and effeminate Luſts, and was not aſhamed to go along the Streets in ſight of the People, playing upon a Flute, rejoycing more to be accounted a good Fidler, than a good Prince; from this he proceeded at length to the deflouring, and raviſhing of Women and Virgins, inſomuch that the Noblemens Daughters could not be ſecure from his unſatiable, and intolerable luſt; whereupon being purſued by the Nobility, when he ſaw no means to eſcape, he deſperately ſlew himſelf. *Beards Theatre.*

XXI. *Theodorick*, King of *France*, for his negligence, and ſluggiſhneſs in his Government, was Depoſed, and of a King was made a Fryar, being put into a Monaſtery, and *Childerick* ſucceeded him, who exerciſed Barbarous, and Inhumane Cruelty upon his Subjects; for he ſpared neither Noble, nor Ignoble, but ſent them to their Graves without Juſtice, or Reaſon; among others, he cauſed a Nobleman to be faſtned to a Stake, and beaten almoſt to death with Clubs; which monſtrous Cruelty ſo incenſed the People againſt him, that there wanted not hands to take part with this abuſed Nobleman againſt this Tyrant his Enemy, whereupon they laid wait for him as he came one day from hunting, and killed him, together with his Wife great with Child, no man either daring,

or

or being willing to defend him. *Beards Theatre.*

XXII. *John Cameron*, Bishop of *Glasgow*, was much given to violence and oppression, and committed many deeds full of Cruelty, and Covetousness, especially upon his own Tenants & Vassals, & is reported to have made a fearful, and unhappy end; for in the year 1446. the night before *Christmas* day, as he lay asleep in his House, about seven miles from the City of *Glasgow*, he seemed to hear a voice summoning him to appear before the Tribunal of Christ; thereupon he awaked, and being greatly terrified called to his Servants to bring lights, and sit by him; he himself took a Book in his hand, and began to read, but the voice being again heard, struck all the Servants with amazement; the same voice calling the third time far louder, and more fearfully, the Bishop after an heavy groan, was found dead in the Bed, his Tongue hanging out of his mouth; this is reported by *Buchanan* almost in the same words, which I thought good to remember, as a notable example of Gods Judgment against the crying sin of Oppression. *Spotswoods Ch. Hist.*

XXIII. To conclude, *Diomedes* the *Thracian* King fed his Horses with Mans flesh, as with provender, but was made at last provender himself for his own Horses by *Hercules*. *Clephes* the Second King of the *Lumbards*, for his savage Cruelties toward his Subjects, was slaughtered by one of his Friends. *Damasippus*, that Massacred so many Citizens of *Rome*, was cut off by *Scylla*. *Ecelinus*, that played the Tyrant at *Taurisium*, gelding Boys, deflouring Virgins, cutting off Womens Breasts, ripping Children out of their Mothers Wombs; and killing twelve hundred *Patavians* at once, who were his Friends, was himself at last killed in a Battle; in a word if we read, and consult the Histories of all Countries and times, we shall seldom or never find any notorious Tyrant, or Oppressor of his Subjects that came to any good end, but generally some notable, and fearful Judgment fell upon them. *Beards Theatre.*

XXIV. In the aforementioned examples, we have given

given an Account of the flagitious actions, and ends of Murderers and Tyrants by whole-sale, as being Persons of great power, and without restraint, whereby they had opportunity to do the greater mischief to mankind; but Divine Justice has not spared those of meaner quality, but hath both wonderfully discovered, and revenged those crying sins of Murder, and Cruelty, as the following instances do fully demonstrate.

XXV. *Bothwell*, who was the chief contriver, and actor of the Murther of King *Henry* of *Scotland*, Father to our King *James*, fled into *Denmark*, where being discovered, he was apprehended, and imprisoned by the King, and disparing of recovering his liberty, he fell mad, and ended his life most miserably; the Archbishop of St. *Andrews* also, who had a hand in the murther of that King, being taken in the Castle of *Dumbarton*, was carried to *Sterling*, and hanged publickly on a Gibbet erected for that purpose. In the year 1584. Whilst our King *James* was in *Scotland*, there were two Gentlemen of good credit, the one called *John Cuningham*, and the other *Malcolm Douglas*, who was much feared for his valour and manhood; these two were falsly accused by some about the King, and one *Robert Hamilton* was suborned to swear against them, when the Indictment of *Douglas* was read, he denied all, and fully cleared himself by the unlikelyhood of the accusation, so that all that heard him, did in their minds believe him innocent; yet were they both condemned and hanged at *Edenburgh*; these Gentlemen were much pitied, especially *Douglas*; *Hamilton* the false Accuser, lived ever after this in continual fear, and abhorred of all men, but at last he was slain by one *James Johnston*, who had vowed to revenge the death of *Douglas*. *Spotswoods Hist. Scotland.*

XXVI. Sir *James Tyrril*, *John Dighton*, and *Miles Forrest*, who were procured by *Richard* the Third, called *Crook-back*, to murder King *Edward* the Fifth, and his Brother in the *Tower*, by entring their Chamber about midnight, and wrapping them up in the cloths, keeping down the Feather-beds and Pillows hard upon their mouths

mouths, till they were ſmothered. Theſe three Murderers did not long eſcape the Vengeance of God; for *Miles Forreſt* rotted away by piecemeal. *Dighton* lived at *Calais* ſo diſdained and hated of all men, that he died there in much miſery: And Sir *James Tyrril* was beheaded on *Tower Hill* for Treaſon. *Act. & Mo.* The Cardinal of *Winch.* commonly called the Rich Cardinal) who procured the death of the good Duke of *Gloceſter*, in King *Henry* the Sixth's Time,) was ſhortly after ſtruck with an incurable Diſeaſe; who underſtanding by his Phyſicians that he could not live, murmuring and repining thereat, he cryed out, *Fie, Will not Death be hired? Will Money do nothing? Muſt I die that have ſo great Riches? If the whole Realm would ſave my life, I am able either by Policy to get it, or by Riches to buy it:* But all would not prevail; for he died miſerably ſoon after. *Speeds Chron.*

XXVII. The Duke of *Suffolk* alſo did not long eſcape unpuniſhed; for in a Parliament holden ſoon after, he was accuſed as a Traitor to the Kingdom, a Murderer of the Duke of *Gloceſter*, and a Robber of the King's Treaſury, for all which he was baniſhed for five years; he took Shipping in *Suffolk*, intending for *France*, but by the way, being encountred by a Man of War, that belonged to the *Tower*, he was taken and carryed into *Dover* Road, where on the ſide of a Ship-boat one cut off his head 1450. *Speeds Chron.*

XXVIII. In 1618. there lived a man at *Perin*, in *Cornwall*, who was bleſſed with ample Poſſeſſions, and a fruitful Iſſue, unhappy only in a younger Son, who growing Extravagant, went to Sea in a ſmall Veſſel, with ſeveral like himſelf, where they made Prize of all that they could maſter; and at laſt venturing into the *Streights*, they ſet upon a *Turks* Man of War, which they took, and got great booty; but their Pouder by chance taking fire, blew up the Ship; and our Gallant being a ſkilful Swimmer, got to ſhoar upon the Iſle of *Rhodes*, with the beſt of his Jewels, where offering ſome to ſale to a *Jew*, he knew them to be the Governours of *Algiers*, whereupon he was ſeized, and condemned to the

the Gallys for a Pyrate, among other Christians, whose miserable Slavery made them use their wits to recover their Liberty; and watching their opportunity, they effected it by killing some of their Officers: After which this Young Man got aboard an *English* Ship, and came safe to *London*, where his former misery, and some skill he had gotten in that Art, preferred him to be a Servant to a Chirurgeon, who after a while sent him to the *East-Indies*; there by his diligence and industry he got money, with which he returned home; and longing to see his native Country *Cornwall*, he sailed in a small Ship from *London* Westward; but ere he attained to his Port, he was cast away upon that Coast, where once more his excellent skill in Swimming brought him safe to Shoar: But having been fifteen years absent, he understood his Father was much decayed in his Estate, and had tetired himself to a place not far off, being indeed in debt and danger: His Sister he finds married to a Mercer, to whom he at first appears as a poor stranger; but after a while privately reveals himself to her, shewing her what Gold and Jewels he had concealed in a Bow-case about him; and they concluded that the next day he should appear to his Parents; yet to keep himself unknown to them till his Sister and her Husband should come thither to him, to make their common Joy compleat; accordingly he goes alone to his Fathers house, where his humble behaviour, suitable to his poor cloths, melted the old couple into so much compassion, as to give him shelter from the cold weather, under their outward roof, and by degrees his Relations of his Travels and sufferings told with so much passion to the Aged People, made him stay so long by the Kitchen fire, that the Husband bid them *Good Night*, and went to Bed; and soon after his true Stories moving compassion in the Woman, she wept, and so did he: But taking pity on her tears, he comforted her with a piece of Gold, which gave her assurance that he deserved a Lodging; to which she brought him, and being in Bed, he shewed her his wealth;

wealth, which was girded about him, which he told her was sufficient to relieve her Husbands wants, and to spare for himself; and so being weary, fell asleep: The Old Woman being tempted with the golden bait which she had received, and greedily thirsting after the enjoyment of the rest, went to her Husband, and awaking him, told him this news, and what further she intended to do; and though with horrid apprehensions he often refused, yet her puling Eloquence (*Eves Enchantments*) moved him at last to consent to be Master of all that wealth, by murdering the owner thereof; which accordingly they effected, & afterward covered the Corps with cloths, till they had opportunity to convey it away. The early morning hastens the Sister to her Fathers house, where, with signs of great Joy, she enquires for a Sailor that should lodge there the last night: The Old People at first denied that they had seen any such, till she told them, that he was her Brother, her lost Brother, whom she certainly knew to be so, by a scar upon his Arm, cut with a Sword in his youth, and that they had resolved to meet there the next morning, and be merry: The Father hearing this, hastily runs up into the Room, and finding the mark aforesaid, with the horrid regret of this monstrous Murther of his own Son, cuts his throat with the same knife wherewith he had committed that execrable deed: A while after the Mother going up to consult with her Husband what to do; and being confounded to see him weltring in his own blood, she takes the same knife, and therewith rips up her own belly, so that the guts tumbled out. The Daughter wondring at their delay in coming down, goes up to them, and found too soon this bloody Tragedy; the Mother having time only to relate the forementioned particulars, gave up the Ghost: The Daughter was struck with such a sudden horrour and amazement at this deluge of destruction, that she presently sunk down and died. The truth of these things was frequently known, and the fatal end of that Family quickly flew to the Court of K. *James*, clad with these circumstances; but

but the Printed Relation conceals their names, out of reſpect to ſome Neighbour of repute, of kin to the Family. *Sanderſons Hiſt. K. James.*

XXIX. A Noble Gentleman lived very happily and lovingly with his Wife, who had a Chamber-Maid of very ſweet and beautiful features, yet not taxed with the leaſt incivility or wantonneſs; however, her Lady was jealous of her, and therefore when her Huſband was gone ſome daies from home, ſhe raiſed a quarrel with Maid, for letting a Child ſlip out of her Arms; which, though it were with little or no hurt, yet ſhe pretended it was lame, paſt recovery; and being implacable againſt her, ſhe committed her to Priſon in a deep, dark, and deſolate Dungeon in the bottom of the Caſtle, which for many years had been ſhut up with an Iron Grate, and wherein there were abundance of Snakes, Toads, Adders, and other Serpents, into which the worſt Malefactor whatſoever, within the memory of man, had not been committed; yet into this noiſom, ſtinking, dreadful place, the poor Innocent Virgin was forced to enter, and the doors were faſt ſhut upon her: She was no ſooner in, but theſe venomous vermine came from all corners of the Vault about her, with horrible hiſſings, and ſeized upon all parts of her body, which with loud and doleful cries and ſhrieks, ſhe endeavoured to ſtrike off, but all in vain: At noon one of the Servants, who had a kindneſs for her, goes to his Lady, and deſired her, as ſhe was a Chriſtian, to have ſome pity upon the lamentable cries of the poor creature, but to no purpoſe; for ſhe reviled him with boldneſs and ſawcineſs, and gave him blows to boot: At length evening came, and her woful clamours ſtill continued, able to have ſoftened Flint or Marble; when the Young Man, notwithſtanding his former ill ſucceſs, was reſolved to try once again, and falling upon his knees before his Lady, was more importunate with her than before; but the more he ſtrived to pacifie her, the more furious ſhe was, and kickt him out of her preſence: Night came on, and they went to bed, but the Young Man could not

A bloudy Villain murders 3 Children. pa. 140

A Virgin destroyed by venemous Serpents pa. 142

BRITISH
NO 61
MUSEUM

not ſleep; but riſing at midnight, went to the Dangeon door, where, hearing no noiſe, nor ſo much as a ſigh or groan, he thought ſhe was dead, and therefore called boldly at the Ladies Chamber door; and awakening her, told her, *That ſhe had now executed her cruel revenge; for he doubted not but the poor Virgin was dead, ſince all was ſilent:* At which words, being ſtartled; ſhe preſently roſe, and calling for ſtore of Lights, ſhe cauſed the Dungeon door to be opened, where ſhe beheld a terrible ſpectacle; the Maid fallen flat on the ground, and four great Serpents wrapt about her; one of an extraordinary bigneſs about her neck; another had twined it ſelf round both her legs; a third like a Girdle had imbraced her waſt; and a fourth ſtuck upon her Jaws, ſtretching its ſelf to its utmoſt length; which was no ſooner taken off, but it died, having ſo gorged it ſelf with her blood, that it ſwell'd, and burſt in ſunder, at which dreadful ſight the Lady was ſtruck with ſuch a ſudden horrour, that ſhe in a ſhort time grew into a deep melancholy, which afterwards turned into abſolute madneſs, and in a raging fit ſhe quickly after died. *Beards Theatre.*

XXX. In the time of Queen *Elizabeth* of Bleſſed Memory, there dwelt an old man and woman in *Honeylane*, near *Cheapſide*, the leaſt of them 70 years of Age, who lived privately without any Servants, and having nearly means coming in, were thought by the Neighbours to be rich, their houſe being likewiſe very neat, and well furniſhed for People of their condition, which ſome Villains having notice of, they procured a falſe Key to their Houſe, and entring at midnight, murthered the two old People aſleep in their Beds, and then broke open their Cheſts, and carryed away what they were able, and afterwards ſhut the doors upon the dead bodies; the next day neither of them being ſeen by their Neighbours, as they daily were, they began to ſuſpect a little, but the ſecond day when they found the door to continue ſhut, neither heard any noiſe in the houſe, they beat at the door, and receiving no anſwer, ſent for an Officer,

Officer, who broke open the door, and found in the first Room all things out of order, and going up ſtairs, the Trunks and Cheſts were broke open; but looking toward the Bed, they diſcovered the Man and his Wife miſerably murdered; upon which great ſearch was made, and many taken upon ſuſpition, but nothing could be proved againſt them; at length a poor Vagabond wretch was ſeized on, who being examined, could give no good account of himſelf, aud being obſerved to haunt thereabout two or three days before, he was upon thoſe preſumptions committed to *Newgate*, and the next Seſſions arraigned, & for want of making a diſereet defence, was condemned, and hanged for this ſuppoſed murther; but the Malefactor indeed, after that horrid Fact, eſcaped in the *Low-Countries*, where he ſet up a Trade, and got a great deal of mony, ſo that he was very conſiderable in the place where he lived; but after about twelve years continuance there, being grown out of knowledge in his own Country, he could not reſt, nor be quiet, but he muſt needs viſit *England*, and came hither for no other buſineſs but to ſee *London*, and buy a piece of plate in *Cheapſide* to carry over with him; to a Goldſmith he comes, and in a ſhop near the *Standard*, cheapens a Bowl, and whilſt he was bargaining, it happened that a Gentleman was arreſted juſt over againſt *Bow-Church*, who drawing his Sword, ran up *Cheapſide*, the Serjeants and People crying, *Stop him, ſtop him*, all looking that way, the murderer not knowing the cauſe of the tumult, thought they looked at him, and that he was diſcovered, and ſo begins to run away; the People ſeeing him run, they ran after him, and ſtopt him, aſking the cauſe of his flight; who in great affright, and terrour of conſcience ſaid, *He was the Man*; they aſked him what man? He anſwered, *The ſame Man that committed ſuch a bloody murder ſo many years ſince*; Upon which he was apprehended, and committed to *Newgate*, arraigned by his own Confeſſion, condemned and hanged firſt on a Gibbet, and after at *Milend* in Chains. Thus we ſee the Devil ſeldom, or never leaves his Miniſters, and Servants, eſpecially in this hor-

rid

rid case of Murther, without shame and vengeance. *Beards Theatre.*

XXXI. Another strange, but true Relation, I shall instance of a young Gentleman of a good Estate and Parentage; whose name for the sake of his worthy Relations I shall conceal. This Gentleman being a *Cambridge* Scholar, and of a great Spirit, and very stout body; could not contain himself within his allowance, but being a Fellow Commoner, he spent much above it, so that to preserve his credit in the Town, he having a good Horse, would many times ride out, and take a Purse on the Highway, in which course he continued about a year without the least suspition; at length his quarterage not being come from his Father, and wanting mony to supply his ordinary Riots, he puts himself, into a disguise, and riding over *Newmarket Heath*, he discovers a Prize, that is a Serving man with a Cloakbag behind him, and seeing him single, he made up, and bid him *stand and deliver*; the other unacquainted with that Language, answered, *He had but little mony, which he was loth to part with*; *Then thou must fight for it* (said the Scholar;) *content*, saith the other; they both drew, and fought stoutly, but the honest Servingman was unhappily slain; the other being only slightly wounded, took away his Cloakbag, and binding it behind his own Horse, rid towards the University, and having set up his Horse in the Town, carried the Portmantle to his Chamber, which he had no sooner opened, but he found a Letter directed to him from his Father, signifying that he had sent him his quarterly allowance by his own faithful Servant, whom he had lately entertained upon the commendation of a dear Friend, wishing his Son to entertain him kindly for his sake; which when he had read, and considered all the wicked circumstances of this adventure, he was strangely altered, and fell into a deep melancholy; in short the Robbery and Murther were both discovered, and the Lord Chief Justice *Popham* then riding that Circuit (whose near Kinsman he was) he was arraigned, and condemned at *Cambridge* Assizes, and though great Intercession

was

was made for his Pardon, yet none could prevail; for the Judge forgetting all manner of Alliance, would neither commiserate his Youth, nor want of discretion, but caused him without any respect of Persons, to be hanged among the common Malefactors. *Beards Theatre.*

XXXII. *Johannes Pontanus*, and *Johannes Budeus*, give a very strange account of a malicious Servant, whom the Devil had possest with his own cursed Spirit of Cruelty; this Person having taken a virulent spleen against his Master for some rough usage, was resolved to be revenged, and therefore watching his opportunity, when the Master, and the rest of the Family were abroad, he shut and barricado'd all the doors about the House, and then broke open the Chamber upon his Mistris, and after he had abused, and affronted her, he bound her hand and foot, and so left her groveling upon the ground; then this limb of the Devil took her three Children, the eldest not being seven years old, and carried them up to the battlements, and when he espied his Master coming home, he called to him, and first threw down one Child, and then another, from the top of the House to the pavement, whereby their bodies were miserably shattered, & dasht to pieces; and then held up the other in his arms to do the like; at which sight the miserable Father being extreamly stupified (as well he might) fell upon his Knees, and humbly besought the bloody Villain, *To spare the life of the third, and he would pardon him the death of the 2 former*; to which the barbarous wretch replyed, *There was but one way in the world for him to redeem its life*; the indulgent Father her with Tears, and intreaties, desired to know what that way was, who presently replyed, *That he should instantly with his knife cut off his Nose, for there was no other ransom for the Child:* The passionate Father, who dearly tendered the safety of his Child, having now no more left, agrees to the condition, and disfigured, and dishonoured his face according to the Covenant made betwixt them, which was no sooner done, but this inhumane Imp of Hell fell into a loud, & scornful laughter, at which while the Father stood amazed, he flung the Child which he held

in

in his Arms after the reſt, and then moſt deſperately caſt himſelf after, preventing a worſe death, and ſuch was the end of this arch limb of Satan, and the fruits of malice, and revenge. *Beards Theatre.*

XXXIII. *Joanes Gygas* gives this following dreadful Relation: A Noble and Virtuous Lady had a Chamber-Maid of an idle and paſſionate diſpoſition, and a very ill Tongue; it happened upon ſome great provocation her Miſtreſs ſtruck her a box on the Ear, at which ſhe fell down, as if ſhe had been ſlain, and uſing many deſpiteful words againſt her Lady, told her, *That blow ſhould never be forgot nor forgiven,*; and the Devil took occaſion from hence to tempt her to accuſe her Lady of Adultery; thereupon taking a fit opportunity when her Lord was in private; ſhe abruptly began thus, *Noble Sir, Pray pardon my boldneſs, I have a great ſecret to acquaint you with, were I aſſured you would not reveal it, and thereby that puniſhment ſhould fall upon me which is deſerved by others*; wherewith this Crocodile wept; and her Lord being very deſirous to know what it was, vowed ſecrecy; *I know Sir* (ſaid ſhe) *that you are ſatisfied, and confident of the Modeſty and Chaſtity of your Lady, but to my great ſorrow I ſpeak it, ſhe violates your Bed, and that not with a Gentleman of any faſhion or quality, but with one of the Grooms of your Stable; but I moſt humbly beſeech your Honour to keep it private till I make you an Eye-witneſs thereof:* And here ſhe broke off abruptly, as if tears had prevented her diſcourſe. The Nobleman was herewith very ſtrangely ſurprized, having obſerved nothing but tenderneſs, and affectionate kindneſs in his Lady toward him; nor could he ever tax her with the leaſt wanton carriage, or laſcivious glance; yet he remembred when he went out early to Hunt, or Hauk, or ſurvey his Parks and Grounds, he found her many times hardly up, or ready to go to Breakfaſt when he came back, and his jealouſie ſuggeſted to him, that in this time this wickedneſs might be committed; and growing full of thoughts, he left her. The Wench, or Devils Agent, let ſlip no occaſion to proſecute the miſchief ſhe had begun, & therefore ſeeing her Lord coming towards his houſe from his ſports early one morning, and knowing her Lady was then in Bed, ſhe ran preſently to the Stable, and told one of the Grooms, *That he muſt run immediately into his Ladies Chamber, for She had extraordinary buſineſs with him*; the Groom hereupon runs up, as if it had been for life and death, as indeed it proved; and finding his Ladies door open, ruſhes into it, wherewith ſhe was ſo extreamly offended, that ſhe flung the Bedſtaves at him, and would not let him ſpeak: In the mean time this wicked Woman calls her Lord, and tells him, now he may find them together; who thereupon runs up to the Room, with his Sword drawn, and met the Groom juſt coming out of the door, and with his Sword ran him thorow, ſo that with

out

out a word he fell down dead in the place: He then enters the Chamber, and without asking one question, or receiving any answer, ran his Sword through his Ladies heart, as she lay in her Bed, and sent her chast Soul into a better place: Now as he stood leaning on his Sword, so late imbrued in the blood of two Innocents, the Author of all this Villany seeing the horrible slaughter, she could keep her own devilish counsel no longer, but presently burst out into these words; *Alas! my Lord, what have I done? never was Lady more chast or constant to the Bed and Imbraces of her Husband, than She who lyes here weltring in her own Innocent Blood; whatsoever I spake of her was false and untrue, and meerly suggested by the Devil, in revenge of a blow She deservedly gave me; I therefore, and only I, am the only cursed Author of these lamentable disasters, which have been more bloody than I expected.* These words being so mournfully and passionately spoken, filled his Soul with distraction, so that sometimes casting his Eye upon his honest and faithful Servant, and then upon his virtuous and chast Wife, it possessed him with a world of disturbance at once, so that having first dispatched this wretched creature, he then fell upon his own Sword, making up the fourth in this dismal Tragedy. *Beards Theatre.*

XXXIV. If you would hear further of Judgments upon this crying Sin of Murder, every Assizes and Sessions produce too too many such Presidents: I shall therefore add a few Instances more of the wonderful Discovery of Murders, though committed never so secretly: In the Reign of *Christian* the Second King of *Denmark*, when about twelve of his Courtiers were making merry in a Parlour, of a sudden there happened a quarrel amongst them (one of whom was Post-Master to the King) and all the Lights being put out, one of them was slain with a Dagger; when Lights were brought in, and the Body found murdered, and breathless, the King required an Account for his dead Subject; the Nobles lay all the guilt upon the Post-Master, who was then a great Favourite: But the King thinking they spoke out of envy, would not believe him guilty; on the contrary they alledge, *That he was the cause of that Meeting, and that there had been a former grudge and malice between them, and that when the Lights were brought in, he was found next to the dead body;* so that they desired the dead Corps might be laid upon the Table, and every one singly to lay his hand upon the naked Breast of the Person murdered, with a deep protestation that they were innocent of the Fact; which was done accordingly in the Kings presence, and all in course laid their hands, but no change or alteration was found in the body: At last the Post-Master came, and first imbracing his feet, kissed them with many tears, thinking thereby, if possible, to pacifie his angry Spirit; at length coming to lay his hand upon the Breast of the dead Body, a double Flux of Blood issued from his Wound and Nostrils, by which, finding him-

self

lf discovered, he confessed his malicious Act, and was by the ing deservedly committed to the hand of the Hangman. *Beards Theatre.*

XXXV. Another like this we find in Doctor *Otho Melander*, who relates of a man that through rancour and atred, had for some time watched his neighbour, till at ast he found him in the Woods and Thickets, which he dging a place convenient for such a mischief, laid vio- nt hands upon him, and murdered him, and afterward scaped, without being in the least suspected; but the ody being afterward brought before the Senate, and he Murderer not to be heard of, they commanded one f his hands to be cut off, and hanged up over the Dining able, in the common Gaol of the Town: It happened hat the Malefactor some ten years after, was commit- d for some small matter to that Prison, and brought nto the same Room, and by accident, as he sate at Meat, was placed just under the Hand; which though it was withered and dried by hanging so many years, yet now bled afresh, and dropt upon his Trencher; at which all he company being amazed, the Jaylor went presently o inform the Senate thereof, who sent for him, and ex- mined him; and he being startled in his Conscience by hat Divine Prodigy, soon acknowledged himself guilty f that horrid Murder; and according to the Custom of hose Countries, was broke on the Wheel for the same. *Beards Theatre.*

XXXVI. In the year 1656. A Woman in *Westphalia* eing near the time of her Travel, went to the next Vil- ge to confess her self; in her Confession she told the opish Priest she had newly found a Purse full of Mo- ey, and therefore desired him that he would speak of publickly, that it might be again restored to the right wner; the Priest told her it was sent to her from Hea- en, and that she should reserve it to her self, and enjoy ; the Woman thus informed, kept the Purse to her lf; in her return home she was to pass through a Grove, nto which she was no sooner entred, but the pains of Travel came upon her; in the mean time a Noble Per-

son

son who had lost the Purse, rid up to her, and demanded if she had not found one; she beseeches him, *for the love of God to ride to the next Village for some Women to assist her in her labour, and that she would restore him the Purse he sought for*; The Nobleman rid as fast as he could to call some Women; in which time of his absence came the wicked Priest, cuts off the Womans head, and seizes upon the Purse; the Nobleman returning with the Women, are witnesses of this Tragical Spectacle, but who had done it was unknown; it was a time when the Snow lay thick upon the ground, and finding some footsteps, he pursued them till he overtook the Priest, whom he seized, & found the Purse about him, he tyed him therefore to the tail of his Horse, & so dragged him to the Magistrate to be punished; his Sentence was to be thrown into a Caldron of boyling Oyl, which was accordingly executed on him. *Jan.* 20. 1656 *Wanlys Hist. Man.*

XXXVII. *Luther* gives a Relation of a certain *Almain* who in travelling fell among Thieves, who being about to cut his Throat, the poor Man espied a flight of Crows, and said, *O Crows, I take you for my witnesses, and revengers of my death*; about 2 or 3 days after, these murdering Thieves drinking in an Inn, a company of Crows came, and lighted upon the top of the House, whereupon the Thieves began to laugh, and one of them said, *Look yonder are they which must revenge his death, whom we lately slew*; the Tapster over-hearing their discourse, relates it to the Magistrate, who caused them to be apprehended, and upon their disagreeing Speeches, & contrary Answers, urged them so far, that they confessed the Truth, and received their deserved punishment. *Wanly, Hist. Man.*

XXXVIII. *Ibycus* the Poet was set upon by Thieves in hope of prey, & seeing their knives at his throat, he called to some Cranes, which he then saw flying over his head, *that they would revenge his death*; these Murderers afterward sitting in the Market place, a flock of Cranes again flew over them, upon which one of them said, *Behold the revengers of Ibycus*; this saying was catched up by some present, upon which they were suspected of his murder, examined by torture, confessed the Fact, and were executed. *Fitzherbert Rel. & Policies.*

XLII

XLII. In the second year of King *James*, a strange accident happened to the Terrour of all bloudy murderers; *John Waters* of Lower *Darwen*, in the County of *Lancaster*, Gardner, was by reason of his Trade much absent from his Family. In which his absence, his Wife, not without cause, was suspected of incontinency with one *Giles Haworth*, of the same Town: This *Giles Haworth*, and *Water's* Wife conspired, and contrived the Death of *Waters*, in this manner, they contracted with one *Ribchester*, a poor man, to kill *Waters*, and as soon as *Waters* came home, and went to bed, *Giles Haworth* and *Water's* Wife conducted the hired Executioner to the said *Waters*, who seeing him so innocently laid between his two small Children, (Twins about half an year old in bed,) repented of his Enterprize, and totally refused to kill him, *Giles Haworth*, displeased at the faint hartedness of *Ribchester*, takes the Ax into his own hands, and dashed out his Brains; The murderer buried him in a Cow-house; *Waters* being long missing, the Neighborhoud asked his wife for him, she denyed that she knew where he was: Thereupon, publick search was made for him in all Pits round about, least he should casually have fallen into any of them. It happened that *Thomas Haworth* of that Town, was for many nights together much troubled with broken sleeps, and dreams of the Murder, he revealed his dreams to his Wife, but she labored to conceal them a long time: This *Thomas Haworth* had occasion to pass by the house every day, where the Murder was done, and did call, and inquire for *Waters*, as often as he went near the house: One day he went into the house to ask for him, and there was a Neighbor, who said to him, *It's said Waters lies under this Stone pointing to the Hearth-stone*, to which, *Tho. Haworth* replyed, *And I have dreamed that he is under a Stone not far distant.* The Constable of the Town being by accident there, urged *Haworth* to discover at large what he had dreamed, which he accordingly did;

I *have* (quoth he) *many a time within this eight weeks* (for so long it was since the Murder) *dreamed very restlesly, that* Waters *was murdered, and buried under a broad stone in the Cow-house; I have told my troubled dreams to my Wife alone, but she refuses to let me make it known, but I am not able to conceal my dreams any longer, my sleep departs from me, I am pressed and troubled with fearful dreames, which I cannot bear any longer, and they increase upon me*; The Constable hearing this, made search immediately upon it, and found, as he had dreamed, the murdered body eight weeks buried under a flat stone in the Cow-house; *Ribchester*, and *Giles Haworth* fled, and never came again; *Anne Waters* the Wife being apprehended, confessed the murder, and the former Circumstances, and was burned for the same. *Webster* of *Witchcraft*. 296.

XLIII. About the year 1623. One *Fletcher* of *Rascal*, a Town in the North Riding of *Yorkshire*, a Yeoman of a good Estate married a lusty young Woman from *Thornton Brigs*, who had formerly been kind with one *Ralph Raynard*, who kept an Inn, within half a mile from *Rascal*, in the high Road betwixt *York* and *Thuske*, his Sister living with him; This *Raynard* continued in unlawful Lust with *Fletchers* Wife, and not content therewith, conspired the Death of *Fletcher*, one *Mark Dunn* being made privy, and hired to assist in the murther; which *Raynard* and *Dunn* accomplished upon *May-day*, by drowning him, as they were travelling all three together, from a Town called *Huby*, and acquainting the Wife with the deed, she gave them a Sack, therein to convey his body, which they did, and buried it in *Raynards* Backside, or *Croft*, where an old Oak had been stubbed up, and sowed Mustardseed in the place, thereby to hide it; They then continued their wicked course of Lust and Drunkenness, and the Neighbours did much wonder at *Fletchers* absence, but his wife excused it, and said, *he was only gone aside, for fear of some writs being served upon him*, and so it continued till about *July* 7. after,

after, when *Raynard* going to *Topcliff*-Fair, and setting up his Horse in the Stable, the Spirit of *Fletcher* in his usual shape and habit, did appear unto him, and said, *Oh* Ralph, *repent, repent, for my revenge is at hand*; and ever after, until he was put in the Goal, the spirit seemed continually to stand before him, whereby he became sad and restless, and his own Sister over-hearing his Confession, and Relation of it to another Person, did through fear of losing her own life, immediately reveal it to Sir *William Sheffeild*, who lived in *Rascal*, whereupon *Raynard*, *Dunn*, and the Wife, were all three apprehended, and sent to the Goal at *York*, where they were Condemned, and Executed, near the place where *Raynard* lived; and *Fletcher* was buried; the two men being hung up in Chains, and the woman burned under the Gallows. I have recited this story punctually, as a thing that hath been very much fixed in my memory (being then but young) and a certain Truth, I being (with many more) an Ear-witness of their Confessions, and an Eye-witness of their Executions, and likewise saw *Fletcher*, when he was taken up, where they had buried him in his clothes, which were a green fustain Doublet pinkt upon white, gray Breeches, and his walking Boots, and brass Spurs, without rowels. *Webster* of *Witchcraft*. 298.

XLIV. About the year 1632. There lived one *Walker*, near *Chester, in the street*, who was a Yeoman of a good Estate, and a Widower; He had a young Kinswoman to keep his house, who was by the Neighbours suspected to be with Child, and was sent away one Evening in the dark, with one *Mark Sharp* a Collier, and was not heard of nor little notice taken of her, till a long time after, one *James Graham* a Miller, who lived two miles from *Walkers* house, being one night alone very late in his Mill, grinding Corn, about twelve a Clock at night the doors being shut, there stood a Woman in the midst of the floor, with her hair hanging down all bloudy, and five large

wounds in her head; he was very much affrighted yet had the courage to ask her (after blessing himself who she was, and what she wanted, to whom she said, *I am the Spirit of such a Woman, who lived with* Walker, *and being got with Child by him, he promised to send me to a private place, where I should be well look* too, *till I was brought a Bed, and well, and then should come again and keep his House, and accordingly* (said the Apparition) *I was one night late sent away with* Mark Sharp, *who upon a Moor,* (naming a place which the Miller knew) *slew me with a Pick* (such as men dig coals withall) *and gave me these five wounds, and after threw my Body into a Coal-pit hard by, and hid the Pick under the bank, and his Shoes and Stockings being bloody, he endevoured to wash them, but seeing the blood would not wash off, he left them there*; and the Apparition) further told the Miller, *That he must be the man to reveal it, or else she must still appear, and haunt him.* The Miller returned home very sad, and heavy, but spoke not one word of what he had seen yet eschew'd as much as he could to stay in the Mill in the night without Company, thinking thereby to escape the seeing this dreadful Apparition; But notwithstanding, one night when it began to be dark the Apparition met him again, and seemed very fierce and cruel, threatning him that if he did not reveal the murder, she would continually pursue and haunt him; Yet for all this, he still concealed it, until St. *Thomas* Eve before *Christmas*; when being soon after Sun-set walking in his Garden, she appeared again, and then so threatned and afrighted him, that he promised faithfully to reveal it the next morning. In the morning he went to a Magistrate, and discovered the whole matter, with all the Circumstances and diligent search being made, the Body was found in a Cole-pit, with five Wounds in the Head, and the Pick, and Shoes, and Stockings yet bloody, and in every Circumstance, as the Apparition had related to the Miller: Whereupon *Walker*, and *Mark Sharp*

were

were both apprehended, but would confess nothing: At the Assizes following (I think it was at *Durham*) they were arraigned, found guilty, and hanged; but I could never hear that they confessed the Fact; It was reported, that the Apparition did appear to the Judg, or the Foreman of the Jury, but of that I know no certainty, There are many persons yet alive that can remember this strange Murder, and I saw, and read the Letter that was sent to Serjeant *Hutton* about it, from the Judg before whom they were tryed, which makes me relate it with the greater confidence. *Webster* of *Witchcraft.* p. 300.

XLV. A Merchant of *Lucea* travelling to *Roan* in *France*, was in the way murdered by a *French* man, his Servant, and thrown among the Vines: As the Fact was doing, a blind man comes by, led with a dog, as is usual, and hearing one groan, asked who it was? The Murderer answered, *That it was a sick man easing himself*: The blind man thus deluded, the Villain, with his Masters money, and Bills of Exchange, sets up shop at *Roan*, in the mean time, the Merchant was expected at *Lucca*, and when he came not, a Messenger was dispacht to seek him, who after much inquiry, heard at an Inn, that six Months before, a *Luquois* Merchant lodged there, and was going toward *Paris*; But the Messenger hearing nothing of him there, began to suspect that he was murdered, and made his complaint to the Parliament of *Roan*, who caused Inquiry to be made, if any about that time had set up a new shop, and finding that the person aforesaid had, they caused him to be arrested, but he upon Examination denyed the Fact, till the dead Corps was heard of; and the blind man also hearing of this inquiry, informed what he had heard about that place where the Corps was found, and what the Murderer answered, saying withal, *That he knew that voice from any others*; many Prisoners therefore were ordered to speak the same words to the blind man, together with the Murderer,

but amongst them all he owned his voice; whereupon the Villain possessed with abundance of horror confessed the Fact, and was deservedly executed. *Beard's Theatre.*

XLVI. In *Metz*, a City of *Lorrain*, the Common Hangman in the Night, and in the absence of the Master, got privately into the Celler of a Merchants house, where he first slew the Maid, who was sent by her Mistress to fetch some Wine, and then killed the Mistress likewise, who wondring at her Maids stay, came to see the reason; This done, he fell to rifling Chests and Cabinets; The Merchant upon his return finding the horrible Murders, and plunder of his house, with a soul full of troubles and grief, he complains to the Senate, and when there were divers discourses about the Murder, the Hangman also was got among the croud, and muttered out such words as these, *That seeing there had been frequent brawls, and quarrels betwen the Merchant and his wife, there was no doubt but he was the Author of that Tragedy in his house, and said he, were he in my hands, I would soon make him confess it*; By these, and the like words, it came to pass, that the Merchant was cast into Prison, and being tortured in a most cruel manner, by this wretched Hangman, he though Innocent, confessed himself the Murderer, and so was condemned to an horrible Death, which he suffered accordingly; Now was the Executioner secure, and seemed to be free from all danger: When the wakeful Justice of Heaven discovered the Villany, for he wanting Money, had pawned a Silver Bowl to a *Jew*, who finding upon it the Coat of Arms of the Merchant newly executed, sent it to the Magistrate, with notice thereof; whereupon the Hangman was immediately cast into Prison, and being examined how he came by the Cup, he there confessed all, as it had been done by him, and that he was the only Murderer: Thus the Innocency of the Merchant was discovered, and the Executioner had the due punish-

ment

ment of his wickedneſs, *Wauly Hiſt. Mau.* p. 92.

XLVII. In 1551. A young Woman at *Paris* had her Brains beaten out by a Man with a Hammer, near a Church, whither ſhe was going to Maſs at Midnight, and all her Rings and Jewels taken from her; The Hammer being left with the Corps, was known to be a poor Smiths hard by; who thereupon being ſuſpected of the Murder, was put to ſuch Torture, as utterly deprived him of the uſe of his Limbs, whereby to get his living, ſo that reduced to extream poverty; he ended his life in great miſery; All this while, which was the ſpace of twenty years, the Murderer remained unknown, and the memory of the Murder ſeemed to be buried with the dead Woman in her Grave, but mark the Juſtice of God. One *John Fleming* being in a Village at Supper, chanced to ſay he had left his Wife at home ſick, and no body with her but a little boy; there was an old man then preſent, named *Monſtier*, and a Son in law of his, who both went immediately away that night, and at ten in the Morning came to *Flemings* houſe, with each of them a Basket of Cherries, and a green Gooſe, as if preſents from the Husband; they were let in by the boy, whom they preſently murdered; yet not ſo, but the Woman heard his cry, and therefore lockt fait the Chamber door, and cryed for help out at the window; the Neighbours ran in, and took theſe two Villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with nothing but his Noſe above Water; Theſe two being condemned; and brought to the place of Execution, *Monſtier* deſired to ſpeak with the Smiths Widow, of whom he asked forgiveneſs, confeſſing that he had ſtollen his Hammer from him, wherwith he had murdered the young Woman aforementioned: Thus the Smiths innocency was cleared up, and the Murderer juſtly puniſhed twenty years after the Commitment. *Beards Theatre.* p. 300.

XLVIII. At *Tiguri* a certain Vagabond Rogue had killed his Companion, that lay with him in the night in a Barn, and having first removed the dead Corps out of sight, fled away betimes in the morning, but the Master of the Barn seeing signs of a Murder, soon after found the dead Body; In the mean time the Murderer was got far away, yet by the noise of Crows and Jays which followed, and assaulted him, he was taken notice of by some Reapers then in the Field, who were somewhat terrified at the novelty of so unusual a thing, The Murderer for all this holds on his way, and now might he seem to be almost out of danger, when their came such as were ordered to make pursuit after him, who inquired of the Reapers, if any man had passed that way? who tell him, *they had seen none besides one only fellow, who as he passed, was ever and anon molested with the Crows and Jays, that they thence did conjecture he was some Villain, and that if they made haste, they might undoubtedly take him.* The Wretch was soon after seized by them and broken upon the wheel; At his Execution, with Sighs and Prayers, I heard him acknowledg the Providence of God, as a clear instance of which he had recieved in so unusual a discovery of his Murder, *Montanus de Provid.*

XLIX. *Parthenius* Treasurer to *Theodobert*, King of *France*, had traiterously slain an especial Friend of his, called *Ausanius*, together with his Wife *Papianilla*, and when no man suspected him thereof, he discovered himself in this manner; as he slept in his Bed, he suddenly roared out, crying *for help, or else he perished*; and being demanded what he ailed, he half asleep answered, *That his Friend* Ausanius, *and his Wife, whom he had murdered long before, did now summon him to answer it before the Tribunal of God*, upon this Confession he was apprehended, and after due Examination, stoned to Death; Thus though all Witnesses fail, the Murderers own Conscience is sufficient to betray him. *Beards Theatre.* p. 285.

L. Plu-

L. *Plutarch* reporteth, that a Souldier belonging to King *Pyrrhus* being slain, his Dog discovered him, for when the Dog could by no means be brought from the dead body, but fawned upon the King, as it were, desiring his assistance; the King commanded all his Army to pass by in good order, by two, and two, till at length the Murderers came, and then the Dog flew upon them so fiercely, as if he would have torne them in pieces, and turning to the King, ran again upon the Murderers; Whereupon being apprehended, and examined, they soon confessed the Fact, and received condign Punishment as they deserved; this we must apprehend to be the mighty power of God, who to deter men from shedding innocent bloud, doth stir up the dumb Creatures to discover this bloudy sin. The same Author reporteth the like, concerning the death of the Poet *Hesiod*, who being secretly slain, the Murderers, though unknown to all the world, save God, and their own Consciences, were likewise discovered by means of the Poets Dog. *Beards Theatre.*

LI. The like we read of, two *French* Merchants, who travelling together through a Wood, one of them slew the other, to get his money and buried him, but the Dog of the murdered Merchant would not depart from the place, but filled the Woods with howling and cryes; The murderer went forward on his Journey, and the Inhabitants near the Wood found out the dead Corps, and also the Dog; whom they kept, and fed, till the Fair to which people were going, was over, and the Merchants returned again; at which time they watched the Highways, having the Dog with them; who seeing the Murderer pass by presently fell upon him without any provocation, as against his mortal Enemy, whereupon he was apprehended, confessed the Fact, and was justly executed for the same. *Beards Theatre.*

LII. The same Author mentions yet a more strange discovery of murder, as followeth; There was (saith he)

he) a young Woman near *Paris*, who was beloved of two young men, one of whom, as he was going to visit his Mistress, was murdered by the way, and buried, and having a Dog with him, he would not depart from the Grave of his Master; At length the young man being mist by his Father and Brethren, they diligently sought him, and at last found his Dog lying on his Grave, who howled pitifully as soon as he saw his Masters Brother; the Grave was opened, and the murdered body found, which was brought from thence, and buried in another place, but the Murderer could not be found: It happened some time after, that the Dog (in the presence of his Brethren) espied him, and presently assaulted him with great fierceness: Upon which, the young man was apprehended and examined, and when by no means, nor policy he could be persuaded to confess, the Magistrate commanded that the Young man, and the Dog should fight together; the Dog was covered with a dry skin, instead of Armour, and the Murderer with a Spear, and a thin Linnen Garment about him, and so they both came out to fight, but behold the hand of Divine Vengeance, the Man offering to strike at the Dog with his Spear, the Dog presently leapt at his Face, and caught him fast by the Throat, and threw him down, whereat the wretch amazed, cryed out to the Spectators, *Take pity on me, and pull off the Dog from my Throat, and I will confess all*; which being done, he confessed the cause and manner of the murder, for which he received deserved punishment. *Beards Theatre*, p. 210.

LIII. *Munlius* in his common places says, That at *Winsheim* in *Germany*, there was a man, who had committed divers Murders some years before, who about *Easter* bought three Calves heads, and putting them in a Net, carried them along the Streets; As many as saw them, judged them to be mens heads, all bloudy; for so they seemed to them: Some that saw them, went, and informed the *Senate*, who immediately

mediately sent Officers to apprehend him, when he was brought to the *Guild-Hall*, and asked where he had those mens heads, He answered, *That he bought them in the Shambles*; The Butcher being sent for, said, *He sold him Calves, not Mens heads*; The *Senate* being amased at the thing, sent him to Prison, where being strictly examined, he confessed the former Murders, whereof he was guilty; and suffered for the same; When the Heads were taken out of the Net; they were then seen to be but Calves heads. *Clarks Mirrour*, 2 Part p. 460.

LIV. A murderer at *Tubing* was betrayed by his own sighs, which were so deep and incessant for grief not of the Fact, but of the small booty, and being asked the question, readily acknowledged his Crime, and was Executed. Another Murderer in *Spain* was discovered by the trembling of his heart, for when many were suspected of the Murder, and denyed it, the Judg caused all their Breasts to be open'd and him, in whom he felt most trembling of his heart he was condemned, who could not deny the Fact, but presently confessed the same, and suffered Death accordingly. *Beards Theatre.*

LV. At *Isenacum*, A Young man being in love with a Maid, and not having wherewith to maintain her, used this unlawful means to accompliſh his desire; One night he killed his Landlord, and throwing his body into a Celler, took away all his money, and then made hast away, but he had not gone many steps, when the Terror of his Concience, and the Judgment of God so stupified him, that he could not stir a foot further, till he was apprehended, *Martin Luther*, and *Melanchton* were eye witnesses of this miraculous Judgment, who likewise brought the murder to confession of his sins, and repentance for the same. *Beards Theatre.* p. 214.

By these Examples we see how hard it is for a Murderer to escape the Justice of God, though the Justice of man be not sometimes able to find them out

out, neither have luſtful, nor laſcivious Perſons gone unpuniſhed, as examples in all Ages teſtifie; and therefore we ſhall conclude this Chapter with a few Inſtances among many of the dreadful Effects which Luſt hath produced upon thoſe who have been overcome thereby.

LVI. *Novellus Carrarius*, Lord of *Pavia*, of great renown for his valour, but of great infamy for his wickedneſs; This Man, after many cruel murders, and bloudy Practices which he exerciſed in every place where he came, fell at laſt into this crime, for lying at *Vincentia*, he fell in love with a Virgin of excellent beauty, but more excellent Chaſtity, an honeſt Citizens Daughter, whom he commanded her Parents to ſend to him, that he might have his pleaſure of her, but they more regarding the credit and modeſty of their Daughter, than the Tyrants command, refuſed to ſend her, whereupon he took her violently out of their houſe, and forced her to his Luſt; after which, to add cruelty to his Villany: he chopped her into ſmall pieces, and ſent them to her Parents in a Baſket for a preſent, wherewith her poor Father aſtoniſhed, carried it to the *Senate*, who ſent it to *Venice*, deſiring them to conſider of the fact, and revenge the cruelty; The *Venetians* undertaking their defence, made War upon the Tyrant, and beſieging him in his own City, took him at laſt Priſoner: and hanged him with his two Sons. *Beards Theatre.*

LVII. One principal motive of the *Danes* firſt arrival here in *England*, (who afterward conquered the whole Land, and exerciſed horrible cruelties on the Inhabitants) was by occaſion of Luſt; For *Osbright* a Deputy King, under the King of the *Weſt Saxons*, as he was one time travelling, went into the Houſe of one of his Nobles, who having a Wife of great beauty, the King dined with her, in the abſence of her Husband, and after dinner being allured by her beauty, took her into a private Chamber, where he forcibly raviſhed her; the Lady was extreamly concerned,

and

and made woful complaint of this outrage to her Husband at his return; The Nobleman forthwith ſtudies revenge, and going firſt to the King, and reſigned all his Lands and Offices into his hands, and then ſailed into *Denmark*, where he had been brought up, and had great Friends and their making complaint to *Codrinus* the King, who was ready enough to entertain any occaſion of quarrel againſt his Land: The King preſently raiſes a mighty Army and ſends it under the command of his two Brothers, into *England*, who landing firſt at *Holdernes* in *Yorkſhire*, burnt up the Countrey, and ſlew Men, Women, and Children without Mercy; then marching toward *York* they met with wicked *Osbright* himſelf, where he, with the moſt part of his Army were ſlain, and deſtroyed; a juſt reward for his Villanous Act; and alſo one of the main cauſes of the Conqueſt of the whole Land by the *Danes*. *Beards Theatre*. P. 251.

LVIII. In the year 955. *Edwin* ſucceeded his Uncle *Eldred*, King of *England*, this man was ſo ſhameleſs, and impudent, that on the very day of his Coronation, he ſuddenly withdrew himſelf from among his Nobility, and in the ſight of ſeveral perſons, openly raviſhed his own Kinſwoman, the Wife of a Noblemani of his Realm, for which Fact he became ſo odious to his Subjects and Nobles, that they joyntly roſe againſt him, and deprived him of his Crown, when he had reigned only four years. *Lanquets Chorn.*

LIX. A Nobleman of *Piedmont* married a Wife of mean birth and fortune, yet notwithſtanding the Honour ſhe received by him, ſhe ſhameleſly abuſed her Lords Bed, by continual Adulteries with a Gentleman his Neighbour, which he having notice of, and deſigning to take them in the Act, cauſed a Packet of Letters to be brought him as from his Prince calling him to Court, and as if ſending him in Embaſſage to a Forreign Countrey; Having imparted theſe Letters to his Wife, and providing all things neceſſary for his

his Journey, he departed with all his Train; but at night he ſtays at a Caſtle of his own, to the Governour whereof he diſcovers his misfortune and deſign, and being only followed by him and a Groom of his Chamber in a dark night, they came to the Chamber where his Adulterous Wife was in Bed with her Gallant; The Governour called at the Gate, and told the Porter *he had Letters from his Lord, which he muſt preſently deliver to his Lady.* The Porter opens the Gate, and they all ſuddenly enter; The Lord forbids the Porter to make any noiſe, but commanding him to light a Torch, he preſently got to his Ladies Chamber, where the governour knocking, told an old Woman her Baud, *That he had Letters from his Lord, which his Lady muſt ſpeedily anſwer*; The Lady drunk with Luſt, commanded the old Woman to open the door, and receive the Letters; The Lord, with the two others ſuddenly ruſhed in and preſently ſiezed on the two Adulterers naked together; and after ſome furious words he commanded his Wife, with the help of the old Baud, to bind the Gentleman hand and foot, and afterwards to hang him up upon a great Hook, faſtned into a Beam to that purpoſe; Then he cauſed the Bed to be burnt, and commanded all the others moveables to be carryed away, leaving only a little ſtraw for this Whore and Baud to lie upon, and ordered the dead body ſhould remain there ſhut up with them, until the ſtink thereof had choked them, and thus having paſt ſome few days in this miſerable condition, they wrecheally ended their lives together. *Beards Theatre.*

LX. A Nobleman in *Burgundy* having in War taken a Gentleman Captive, his Wife being a beautiful Lady, came to redeem her Husband; The Nobleman promiſed to free him, if ſhe would let him lie with her, which by the perſuaſion of her Husband, ſhe conſented to; But the Adulterous Nobleman the next day cut of the Priſoners head, and ſo delivered his Body to his Wife, which horrible Fact being

ing complained of by her to the Duke of *Burgundy*, he caused this Nobleman to marry her, but before night he cut off his head, and gave her all his Possessions. *Clarks Mirrour.* P.9.

LXI. In the year 1056. An Advocate of *Constance* extreamly lusted after the Wife of the Kings Procurator, and often enjoyed her, which the Procurator understanding, surprizing them sporting together in a Bath, and afterwards retiring to an Old Womans house hard by, he got a sharp curry comb, and leaving three men at the door, that none might come in, he so curried the Advocate, that he tore out his eyes, and so miserable rent his whole body, that he dyed within three days after. *Clarks Martyr.*

LXII. A Nobleman in *Thuringia*, being taken in Adultery with another mans Wife, the Husband of the Adulteress layd hold of him, and bound him hand and Foot, and then cast him into Prison, and to quench his Lust, he kept him fasting, and the more to increase his misery, he daily set hot dishes of meat before him, that the sight and smell might the more provoke his Appetite, In this Torment the Letcher continued, till he gnawed off the Flesh from his own Shoulders, and so the eleventh day after his imprisonment, he ended his wretched Life. *Euther.*

LXIII. It was unnatural Lust which brought down Vengeance upon *Sodom* and *Gomorrah*, who burning with Fire from Hell, the Almighty burnt them up with Brimstone and Fire from Heaven; and even in this last Age we find dreadful Instances of Gods Wrath for that horrid Abomination; For in a little Treatise lately published, called *The Adventurers of Mr. T. S. an* English *Merchant, taken Prisoner by the* Turks *of* Algiers, *and carried into the inland Countreys of* Africa, we find this wonderful Relation, That near *Tezrim*, a Town in that Countrey in a Meadow, where excellent Grass grows: This Gentleman saw the perfect Stature of a man, buggering his Ass, which was so lively, that at a little distance he thought it to

be

be real, but when he came near, he saw they were of perfect Stone; he inquired why the *Moors* or *Arabs* that naturally hate all sorts of Representations, should shew their skill, by making such beastly Figures, odious to Nature, but was informed that this was never made by man, but that some Person formerly had been turned into that Image with the Ass, in the very moment of the Act, by the Mighty Power of God; the fleshly substance of the Man and the Ass being changed into firm Stone, as an eternal Reproach to Mankind, and Justification of his severe Judgments against us. He did further search into the appearances of this Report, and found the Stone to represent, not only the perfect shape, but also the colour of every part of the Man, and of the Beast, with the Sinews, Veins, Eyes, Mouth, in such a lively manner, that no Artist with all his colours could express it better; so that he was convinced of the truth of it; He endeavored to move it, but was forbid by some of the Company, who said, some that had laboured to carry from thence that Monument of mans shameful Lust could never do it; but either their Persons or Cattle were struck dead in the attempt upon the place; Divine Justice not suffering that to be hid or destroyed, which was placed there for an Example; it being necessary that the *Moors* should have such signal Testimonies of Gods displeasure always before their Eyes, who are inraged to commit such filthy Actions more frequently than other Nations; This Gentleman was likewise informed by some of his Acquaintance who had been at *Tripoly*, that there is a Prodigy of Divine Wrath and Justice, about five days Journey from that Town, towards the South-East, amongst the Mountains called *Gubel*, far more remarkable than this, an account of which was printed about Twenty Four years since, under the Name of Sir *Kenelm Digby*; and many of our English protest they have seen some peices of it brought by the *Moors* to *Tripoly*, and heard it confi-

dently

dently reported in that Town, as an undeniable Truth; Yea ſome of our *Engliſh* Merchants have had the curioſity to go thither, and they alſo proteſt it to be true; That in the place aforeſaid, there is a whole Town full of thoſe Repreſentations, that is, Stones in the ſhape of all manner of Creatures belonging to a City, with the houſes, Inhabitants, Beaſts, Trees, Walls, and Rooms very diſtinctly formed: Our People have entred into the Houſes, and have there found a Child in a Cradle of Stone, a Woman in a Bed of Stone, a man at the door, looking lice of Stone; Camels in ſeveral Poſtures of Stone; Cats, Dogs, Mice, and all that belonged to the place, of ſuch perfect Stone, and ſo well expreſſing the ſeveral Shapes, Poſtures, and Paſſions, in which the Inhabitants were at that time, that no Ingraver could do the like; Some may judg this Relation fabulous, but let them inquire of our Merchants and Traders, who have been in *Tripoly*, or that Country, and they will all agree in the Confirmation thereof; the report given by the *Moors* is, That this Town was once very populous, and fruitful, as may appear by the Trees of Stone, of ſeveral ſorts of Fruits planted round about it, and in the places that retain the forms of Gardens and Orchards, but the Inhabitants giving themſelves over to all manner of Vice, beaſtly Luſt, and Debauchery, to the great ſcandal of humane Nature, God Almighty in a moment ſtopped all their Actions, and turned their Bodies into firm Stone, that future Ages might ſee and learn to dread his power. At *Athens* there is another ſuch like Figure; A Stone repreſenting two men buggering one another; I know no reaſon why we ſhould doubt of the poſſibility of theſe Relations, if we conſider the Almighty power of God, by whoſe influence all things ſubſiſt; and who can eaſily alter and change them, as it ſeems good to his Divine Wiſdom; Or, if we conſider the neceſſity of ſuch notable Examples of Gods Juſtice to be perpetuated to poſterity, by expreſſing

his

his displeasure in this dreadful manner to future ages, especially in this Countrey, where the people are addicted to such like Villanies, which Nature it self abhors, any one may fully satisfie himself of the Truth of these prodigious Judgments from such as have Travelled in those places, they being like that of *Lots* wife, turned into a Pillar of Salt, which some ancient Historians do affirm to have seen remaining in their days many Hundred years after. *Adventures of T.Sp.*238.

To Conclude, innumerable are the Examples in all Ages of Divine Vengeance against those crying sins of Cruelty, Murder, and Lust; which if men would seriously consider, it might cause them to *fear the Lord, because of the Judgments which he executeth* upon those that continue in disobedience and Rebellion against his Holy Laws, and Commandments.

CHAP VI.

Admirable Deliverances from Eminent Dangers, and deplorable Distresses both by Sea and Land.

NOtwithstanding all these Judgments upon notorious, and impenitent Sinners; yet it sufficiently appears, that God is always good to *Isreal*, even to those of an upright heart, for as he executeth his severity upon the one, so he defendeth those that call upon him, in truth, and put their whole Trust and Confidence in him, of which we may find many wonderful Instances in all Ages, and especially at Sea; so that they have real experience of what the Psalmist saith, *They that go down to the Sea in Ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep, for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof;*

They

They mount to the Heavens, they go down again to the depths, their Soul is melted because of Trouble, they reel to and fro, and stagger like a drunken man, and are at their wits end, then they cry unto the Lord in their trouble, and he bringeth them out of their distresses: He maketh the storm a calm, so that the waves thereof are still, then are they glad because they be quiet, so he bringeth them to their desired Haven; Oh that men would praise the Lord for his goodness, and for his wonderful works to the Children of men. Psam 107. 23, &c. And of the truth of this, I shall collect some few remarkable Relations, as I find them in History.

I. In the year 1640, Four Christian Slaves being in a Ship of an *Algier* Pirate, resolved to make their escape in a Boat, which one of them, who was a Carpenter undertook to build, the Carpenter set himself on work, making wooden pins, and other pieces necessary for the fastning of the Boards, whereof the Boat was to consist; Having appointed a time for the Execution of their Design, they took off five Boards from the Room where the Provision was kept, whereof they used two for the bottom, two others for the sides, and the third for the Prow or Poop, and so made up somewhat that was more like a Trough than a Boat, their quilt served them for Tow, and having pitcht the Boat well, they set it into the water, but when they would have got into it, they found that two men loaded it so, that being in danger of sinking, two of the four desisted from that Enterprise, so that only two, an *English-man*, and a *Dutch-man* adventured in it; all the tackling they had, was two Oars, and a little Sail, all their provision, a little Bread, and fresh Water, and so they put to Sea, without either compass, or *Astrolabe*; The first day, a Tempest at every wave filled their Boat, and they were forced to go as the wind drove, they were continually imployed in casting out the water, the Sea had spoiled their bread, and they were almost quite spent, when they were cast upon the Coasts of *Barbary*;

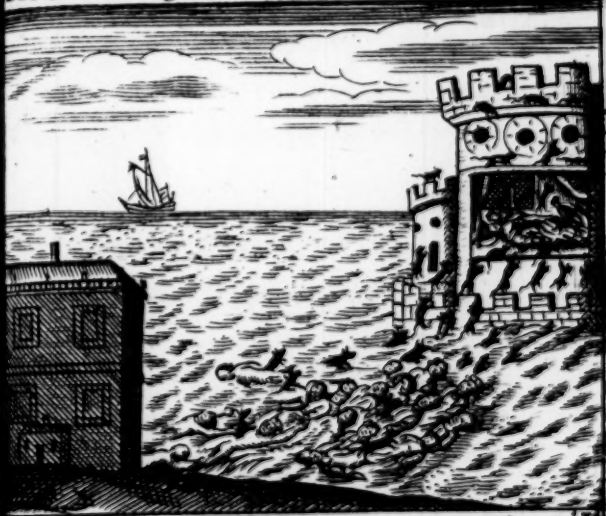
There

There they found a little Wood, wherewith they somewhat inlarged their Boat, but narrowly escaping Death by the *Moors*, they got to Sea again: Thirst troubled them most, for which they made some shift by the bloud of some Tortoises which they took; at last, after ten days floating up and down, they arrived upon the Coast of *Spain*, at the Cape of *St. Martin*, betwixt *Alicant*, and *Valentia*. Those of the Countrey seeing them at a distance, sent a Boat to meet them, carried them Bread, and Wine, treated them very civilly, and found them passage for *England*. *Mandesło's Travels.* p. 202.

II. Horrible was that Tragedie which the *Western Indies* beheld in the Persons of seven *English-men*, the Relation of it take as followeth. The forementioned seven being in *St. Christophers* Island, had prepared themselves for a Voyage of one night, and had taken with them Provisions for no longer a time, but a Tempest intercepted their return, and carried them so far off into the Sea, that they could not return home in less than seventeen days, in which time they were so sparing of their one nights provisions, that they made it serve them to the fifth day, that past, they must wrestle with meer Famine, which was so much the more grievous to them, in regard the Sun was extream hot, and that dryed up their parched Throats, exhaling the saltness from the troubled Sea; they had now little hope of retrieving themselves from destruction, and were therefore forced by cruel necessity to cast Lots amongst themselves, to see whose Flesh and Bloud should satisfie the hunger and thirst of the rest, the lot fell upon him, who first gave the Councel, who was not only unafrighted at his hard hap, but incouraged the rest, who had a kind of horrour, as to what they went about; he told them *that there was no possibility of escape, unless they immediately stay'd their flying life by Humane Flesh, that for his part he was well content, and that he thought himself happy he could serve his Friends,*

when

K: Poland his wife & children devoured by Rats pa 115



Seamen in great distress eat one another. pa. 117

BRITISH
7 NOV
MUSEUM

when he was dead; with such words as these he so perswaded them, that one drawn out by Lot also, cut his Throat, of whose Carcass (I tremble to relate it) each of them was so desirous of a piece, that it could scarcely be divided quick enough; They fell to the flesh with eager Teeth, and sucked out the blood into their thirsty Stomachs; One only was found amongst them, who being nearly related to the dead person, resolved to indure all things, rather than to pollute himself with the blood of his Friend, but the next day his famine drove him into such a madness, that he threw himself overboard into the *Sea*: His Associates would not suffer so delicate a repast as his Carcass to be so unseasonably snatched from them; but his madness had already so vitiated his blood, and the flesh all about the Veins, that in the whole body, there was scarce any thing fit to eat, save onely his bowels: At last it pleased God to shew them mercy in their wandring and distress, and brought their small *Ship* to the Island of *St. Martin*, in which they were kindly received by the *Dutch* Garrison, and sent back to the rest of their Friends, where they had scarce set foot on shore, but they were accused of Murder, but inevitable necessity pleading on their behalf, they were set free by the Magistrate. *Wauly Hist. Man.* p. 638.

III. It is a story altogether lamentable, and a calamity full of astonishment which hapned about the *Cape de Bona Esperanza* to *Manuel Sousa* Governour of *Diu* for the King of *Portugal*, and it is this. Having long enjoyed great honour and happiness in the *East-Indies*, he came to *Cochin*, not far from *Calicut*, where he imbarqued himself in *January* 1553. in a great Ship, laden with Riches, and about six hundred persons with him, amongst whom were his Wife, his Children, his Servants, and Slaves, and a great Retinue to come into *Portugal*, but the Ship being cast away upon the Coasts of *Ethiopia*, and the *Sea* having

having ſwallowed up almoſt all within it, except the Perſons who ſaved themſelves aſhore half naked deſtitute of all hope to recover their loſſes again, having relyed upon the words of the crafty, and cruel *Barbarians*; they fell at laſt (ſo many of them as yet remained alive, for the greateſt part were now dead, what with fear, famine, and other miſeries) into the hands of a petty King of *Ethiop*, who cauſed them to be diſarmed, ſtript, and left ſtark naked upon the Sands, deprived of all neceſſaries, and ſuccour; ſo that they that were left alive, were half dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their Eyes upon the ground, as Perſons transformed into ſo many Images; *Elianor*, the Wife of *Garcius*, an Honourable Lady, ſeeing the *Barbarians* buſied about ſtripping, and ſnatching away the clothes from her Husband, her ſelf, her Children, and the reſt, forgetting her Dignity, and her Sex, fell upon theſe Filchers with her Fiſt, provoking them to kill her, but in vain; They left her ſtark naked upon the ſhore; The chaſt Lady ſeeing her ſelf in ſuch a caſe, and the day-light miniſtring to her more horrour and ſorrow than Death it ſelf, ſhe covered her ſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders, and over her Breaſts that were naked and bare, which done, ſhe commanded the men that ſurvived of her miſerable company, to be gon, and ſhift for themſelves as they could, her ſelf remaining in that caſe without ſtirring, or ſpeaking a word; if at ſometimes ſhe beheld her dear Children, the tears would flow from her Eyes like Rivers and ſhe ſent out deep ſighs and ſobs: As for *Manual* the Father and Husband, ſuch an extream ſadneſs and grief had cloſed up his heart, and his mouth, that he held his eyes along time fixed on the Earth, as one ſtruck with a Tunderbolt; yet at laſt, the care of his little ones upon a ſudden awaked him; he goes to a Forreſt hard by, to ſeek for ſome food; at his return, he finds the youngeſt of his

Children

Children departed, and his Wife, (who had been three days without eating any thing) overcome with sorrow and tears; His child he burys with his own hands, and the next day returns to seek again, and coming back, he finds his Wife, and his other Son dead, and some women Servants lamenting with great cryes over their poor Bodies: Having put by the Servants, he lays himself down upon the Ground, and stretching out the right hand of his deceased wife, he leaneth a while with his head upon the same, and then calling his Servants again he hideth his Wife and Child within the Sand, without uttering a word, That done, he returns into the Forrest, where it is conjectured he was devoured by wild Beasts, for there was never any news heard of him afterward; About six score of these miserable Travellers having escaped divers incredible difficulties; did at last recover a Port of the Sea, where they found opportunity to return into *Portugal*, who there declared the particular of this History, as it is here set down. *Causins Holy Court.* p. 111.

IV. Admirable is the Relation of Dr. *William Johnson*, written by himself concerning a deliverance at Sea, which I shall briefly epitomize in his own words. We went aboard from *Harwich*, on *Michaelmas* day, *Sept.* 29. 1648. in the *William and John of Ipswich*, *Daniel Morgan*, Master, and having a fair wind, we set sail; I being Sea-sick, went to bed, but about four a Clock in the afternoon, the Master of the Ship came into our Cabin with more haste than he was wont, which made me ask him whither all was well, who like a tender-hearted man, who is loth to tell his dying Friend, that he is so near his end, replyed, *all is well*; yet when I saw him shift himself with such haste, I rose from my Bed, and crawled upon the Deck, where I saw a sad spectacle, the Ship having sprung a leak, or rather a plank, was ready to sink, upon which, every man was affrighted, one was at his Prayers, another wringing his hands, a third

third his eyes ſhedding of tears, when he had n
need of more ſalt water; but after this, they fell t
work, but were buſie in doing nothing: The Ma
ſters Mate who went to ſearch the Leak, told u
with a ſad countenance, trembling hands, gnaſhin
of Teeth, a quivering Tongue, and words half ſpo
ken, *That the Leak could not be ſtopt, and the wate
came in ſo faſt upon us, that we muſt periſh in this m
ment*; Upon which we preſently caſt out our Long
boat, and ſhot off eight or nine Guns to anothe
ſhip, who came out with us, to come to our relief, the
with ſome difficulty we all got into the Boat, and Go
be thanked, came clear of the Ship, whoſe ſails no
lay flat upon the water, and now we were rovin
we knew not whither, for the other ſhip came no
to our relief, which made us have hard thoughts o
them without cauſe, for we underſtood that both th
Ship, and all the men periſhed in the ſame hou
Now were we without all hope, for it blew half
ſtorm, and we were in a ſmall Veſſel, many Leagu
from the ſhore, without Compaſs, or proviſion to ſu
ſtain us, being ſtarved likewiſe with cold, as well a
for want of Victuals, having nothing in our Boa
but a ſmall Kettle which ſerved to caſt out the wate
and three bags of pieces of eight of three hundre
pound Sterling, which would neither feed us, nor ke
us warm; In this diſtreſs we went to Prayers, and it ple
ſed God to hear us, and ſent a Ship to us, even in th
moment of death, which we endeavoured to come t
and he likewiſe to us, but the ſtorm was ſo great, w
could not reach one another, though when it w
dark, he hung out a light, and we to let him kno
we were alive, ordered that when a wave took us u
we ſhould give a great ſhout, which we did ſo lou
that I believe our cry was heard to Heaven, for b
Gods miraculous aſſiſtance we got near the Ship, a
ſoon after, all ſafe into it; The next day it blew fa
for *Norway*, whither we were bound, and abo
twelve at noon we ſaw the Coaſt, which being ra

ing ragged, and full of Rocks, we resolved to stay till next morning before we went in, and then sate down to meat, and eat every heartily, being kindly entertained by the honest *Norwegian*; About ten a clock at night, we laid us down to rest, after having prayed, and set our watch, but immediately this our second Ship ran with full Sails upon a Rock, and gave so great a Crack, as was able to awake the Most dead-asleep among us, and the Marriners cryed out, *Mercy, Mercy*; it pleased God, that the Ship struck it self so fast in the cleft of a Rock, with her bow over the main Rock, that the former part of her stood firm, but breaking in the stren, one of the Sea-men leaped from the bow of the Ship upon the Rock, with a Rope in his hand, which was festened to one of our Masts, and held it with so stiff a hand, that another slipt down by it, and so all our Company that escaped being Twenty Eight in number, came safe to the Rock; I was the last that came down the Ship that way, for in that very moment she gave way; which the Master percieving, who was still aboard, made lamentable moan to us, to help him, which we endeavoured to the utmost, but the Ship brake, and sunk immediately; there was this good man, and four of the Marrinners drowned; I saw the Master, with a light in his hand fall into the Sea, the saddest sight that I ever yet beheld in this world, and that which pierced my very Soul, to see him, that saved our Lives, lose his own: Now were we in the dark, upon the Rock, but knew not where, our feet being cut upon the sharp stones, at length, we happened in a hole in the Rock, which was a warm shelter against the wind; and when morning came, we could see no Land, only had a glimpse of the Coast of *Norway* at a great distance; We grew hungry, but had nothing to fish with, but our Arms, with which, we drew up some small Muscles, and they we eat heartily, but we burnt with thirst, and I would have given all I had for a draught of fresh-water, which would have been more welcome,

than the Gold of *Ophir*, though nothing is so mean in our esteem; but we were forced to drink Salt-water which increased our thirst; we now saw a Ship coming toward us with full sails, and we waved our hats to them, but they went off, and never came near us; we betook our selves to our old Remedy, Prayers the *Danes* first singing one of *Luthers* Psalms, fell to their Prayers, and I prayed as long as I was able to speak, and then layd my self down on the Rock, thinking I should rise no more in this world, But I overheard one of the Seamen say, *Let us make a Raft, and venture to Sea, I had rather be drowned, than lie here and be starved*; They all presently concluded of it though dangerous, and the Sea having fallen from the Rock, had left our Sails, Mast, and Anchors, with part of the Ship thereon, wherewith thy soon made a slight boat, and it being a great calm, the Raft past through the Breakers with four men in it, and had it touched only on them, they would have rent it in pieces, however through Gods goodness, they arrived safe in *Norway*, and returned with several Boats so that we came all of us once more to Land; and were entertained at an honest *Lutheran* Parsons house, where after we had continued for some days, with little money and much thanks as we parted, and came to *Frederic Stadt*, where the People run after us in the Street and with compassionate Eyes gave us what we wanted without asking, from thence we went to *Osterfond* and there went abroad an *English* Ship, we had not been above two, or three hours at Sea, but there was a sad destraction, the Marriners again crying for *Mercy, Mercy*, for we had almost fallen foul on a Rock under Water, which we did not spie till we were upon it, but by the mercy of God, we sailed close by it and yet escaped it, the least touch of it had been our ruine; about noon we came clear of all the Rocks on the Coast of *Norway*, and were sailing for *England* with a fair Gale of Wind, but in this prosperity another sad accident befel us, this third Ship sprang a leak

leak, and began to ſwim within, as well as without, nd we had no way to relieve our ſelves, but by, umping (for the leak could not be found) which we id day and night, for four or five days together, hen it pleaſed God, we came ſafe, though in a great eal of danger, becauſe of our rotten Ship, into *Yarmouth* Road, for the wind being very high, had like o have driven us upon a *Scotch* Veſſel, who cryed out s well as we, but we happily miſt him, and ſo ſafely rrived in *Yarmouth* Town, through the wonderful mercy of God. *Deus Nobiſcum.*

V. Two Ships were bound for *Newfound-Land*, rom the weſt of *England*, but by ſtreſs of weather were parted; ſome few days after, one of the Ships in air weather ſprung a leak, and foundred in the Sea, where every Soul periſhed, except one Old man, who having laſht himſelf on the main hatch, committed himſelf to the mercy of God, and the Sea, where he floated three days, and three nights, in which time about the middle of the ſecond day, the Devil in the ſhape of a Mermaid ſtarts up before him, and bid him *be of good heart, for if he would but make a contract with him, he would promiſe to deliver him in twenty Four hours*: The Old man being ſenſible it was the Devil, looking him in the face, ſaid, *Ah Satan! if thou canſt Prophecy deliverance for me, know, my God, in whom I truſt, will deliver me without thy help, but however know, I will not comply with thy wiles, therefore avoid Satan, avoid*, upon which, he immediately vaniſhed, and appeared no more to him; It happened that the other Ships being at the ſame time in the ſame latitude and danger, the Cabbin boy dreamed that night, that ſuch a Ship was caſt away thereabout, and all the men loſt, except this Old Man (which he named) who was ſaved upon a piece of the Ship, and floating in the Sea; which dream the Boy in the morning confidently tells to his Maſter, and the Company, and affirmed that it muſt needs be true, and was ſo impatient, that he

recieved some checks from his Master, yet he continued restless, running up sometimes to the fore top Mast head, and then to the main top Mast head looking abroad; and at last cryed out aloud. *Alo there, I see him, I see him under our Lee-bow*; He thu confidently affirming it, some of the men stept up and espied some thing, at a distance no bigger than Crow in appearance, floating, and advised the Maste thereof, who presently commanded the helm to b borne up, and stood away to it, and when they cam near, found it to be the Old man, as the Boy had said and hoisting out their Boat, they took him in, wh was then speechless, and almost spent, but by th care of the Master and Chirurgeon, he with God blessing recovered, and gave this Account of his mis fortune, and wonderful deliverance by word of Mouth and the Ship wherein he was, landed him safe in *New found-Land*, *Remarkable Sea Deliverances.*

VI. *Richard Clark* of *weymouth* in *Dorset-shire*, skilful Pilot, was Master of the ship, called the *De light*, which in 1583, went with Sir *Humphrey Gil bert* for the discovery of *Norembega*; It happened that without any neglect or fault of his, the Shi struck on the ground, and was cast away *Aug* 29. th same year. Of those that escaped Ship-wrack, sixtee got into a smal Boat of a Tun and a half, and ha but one Oar to work withall: They were sevent Leagues from Land, and the weather so foul, that i was not possible for a Ship to brook half a course o Sail. The Boat being overburdened, one of them Mr. *Hadley* made a motion to cast Lots, that tho four who drew the shortest, should be cast over board, provided if one Lot fell on the Master, h notwithstanding should be preserved, in whom a their safety was concerned: The Master disavowe the acceptance of any such Priviledg, replying, *Th would live and die together*: On the fifth day, M *Hadley* (who first motioned Lot-drawing) and ano ther Person dyed, whereby our Boat was somewha

alighted

ſighted; Five days and nights together they ſaw the Sun and Stars but once, ſo that they only kept up their Boat with their ſingle Oar, as the Sea did drive it; They continued four days without ſuſtenance, ſave what the Weeds which ſwam in the *Sea*, and the Salt-Water did afford: on the Seventh day, about Eleven a Clock, they had ſight of *New found-Land*, and about Three, they came to the South-part thereof: All the time of their being at *Sea*, the wind kept continually *South*, if it had ſhifted to any other point, they had never come to Land, but it turned to the North within half an hour after their Landing. Being all come to ſhore, they kneeled down, and gave God praiſe for their Miraculous Deliverance; There they remained Three days, and Three nights, making a plentiful repaſt upon Berries, and wild Peaſe; After five days rowing along the ſhore, they happened of a *Spaniſh* Ship of *St. John de Luz*, who courteouſly brought them home to *Biſcay*, where the Viſitors of the *Spaniſh Inquiſition* came aboard the Ship and put them upon Examination, but by the Maſters favour, and ſome general anſwers, they eſcaped for the preſent, but fearing a ſecond ſearch, they ſhifted for themſelves, and going twelve miles by night, got into *France*, and ſo ſafely arrived in *England*, *Hackluits Voyages. Vol.* 3.

VII. The Admiral of St. *Jago* ſet out of *Portugal* in 1585. with a good ſpeedy wind, ſhe came *Sailing* betwixt the Iſland of St. *Laurrence*, and the firm land, that runs by the Coaſt of *Moſambique*, in which paſſage there are certain ſhallows, called the *India*, which are of coral, very ſharp, black, white and green, and very dangerous; The Pilot took the height, and made his account they were paſt the ſhallows, and though many of the Sailors, and others in the Ship were againſt him, yet he commanded the Maſter to make all the *Sail* he could to *Moſambique*, without any let, or ſtay; They Sailed in that manner till Mid-night, and then fell upon the Shallows,

being of clear white Coral, and ſo ſharp, that with the force of wind and water, that drove the ſhip upon them, the Ship was cut in two pieces, as if it had been ſawn aſunder, ſo that the Keel, and two Oar-lops lay ſtill upon the ground, and the upper part being driven ſomewhat further, at the laſt ſtuck faſt the Maſt being alſo broken; whereupon there was a mighty, and lamentable cry, for there were no leſs than Five Hundred Perſons in the Ship; The Admiral *Ferdinando de Mendoza*, the Maſter, the Pilot and Ten or Twelve more preſently entred into the ſmall Boat, defending it with their drawn ſwords that no more ſhould enter, ſaying, *They would go ſee if there were any dry place in the Shallows, whereon they might work to make a Boat of the pieces of the broken Ship therein to ſail unto the ſhore, and ſo to ſave their lives* which put them that were left behind in ſome ſmall comfort; But when they had rowed about, and found no dry place, they durſt not return again to the Ship, leaſt their Boat ſhould have been overladen: they therefore rowed toward *Land*, having about Twelve boxes of Marmalade, with a Pipe of Wine and ſome Biskets which in haſte they had thrown into the Boat, After they had been ſeventeen days at Sea and had indured great hunger, thirſt, and labour they got to Land, and ſaved themſelves; the reſt who ſtay'd in the Ship, ſeeing the Boat not come again, it may be ſuppoſed in what trouble they were. At laſt, one ſide of the upper part of the Ship, between both the upper Oar-lops, where the Boat lay burſt out, and the Boat being half burſt, began to come forth; but becauſe there was ſmall hope, no man layd hand thereon, but every man ſate looking one upon another; At laſt, an *Italian* called *Cypriano Cantarido* roſe up, and taking courage, ſaid, *Why are you thus diſcouraged; let us ſeek to help our ſelves, and try, if there be any remedy to ſave our lives*; where-with he preſently leaped into the Boat, with an Inſtrument in his hand, and began to make it clean, whereat others took heart, ſo that there leapt at leaſt Four-

score and Ten Persons into it, and many hung by the hands upon the Boat, swimming after it, but to prevent their sinking the Boat, those in it were forced to cut off the Fingers, Hands, and Arms of such as held thereon, and let them fall into the Sea, and many others they threw overboard, which done, they set forward, committing themselves to God, being followed with the most doleful and lamentable noise, from those they left in the Ship; In this manner having rowed certain days, and having but small store of Victuals, because there were so many in the Boat, which was likewise very leaky, and ready to sink, and not likely to hold out long; They hereupon agreed to chose a Captain, and that they would absolutely obey his commands; they chose a Gentleman, a *Mestitho* of *India*, who presently commanded to throw some of them overboard, as the Lot directed, amongst these was a Carpenter, who not long before had helped to dress the Boat, who desired them to give him a peice of marmalade, and a Cup of Wine, after which, he willingly suffered himself to be thrown into the Sea, and was drowned; In this misery and distress they continued Twenty days, and then got to Land, where they found the Admiral, and those that were in the other Boat; but having escaped this danger, those in the Boat fell into another, for they had no sooner set foot on shore, but they were robbed by the *Moors* of all their Clothes, so that they left not so much as a rag upon their Bodies: In the end, having indured great hunger, and others miseries, they came to a place, where they found a Factor of the Captain of *Soffola*, and *Mosambique*, and from thence they went to *India*, where (saith *Linschoten*) *I knew many of them, though some died before they got to* Mosambique; Of those that staid in the Ship, some took boards, and pieces of wood, and bound together every Man what he could catch, all hoping to save their lives, but there came only two men of them all ashore, so that of all the Five Hundred, there were but Threescore Persons saved,

all the reſt, (among whom were Fifty Women, ſome *Jeſuites* and Fryers) were all drowned in the Ship, and all this through the wilfulneſs and pride of a Pilot, *Linſchotens Voyages.*

VIII. One *Gregor Crow*, who dwelt at *Malden* in *Eſſex*, was going in a Boat with his man and boy to fetch Fullers Earth, but by the way meeting with a ſtorm, his Boat was driven upon a bank of Sand, and there ſunk; the men were glad to hang upon the Maſt, but poor *Crow* ſeeing his New Teſtament in the water, which he highly prized, catcht it up, and put it into his Boſom: The Tyde being gone, they were left upon the Sand, at leaſt Ten miles from Land: In this great diſtreſs they beſeeched God to find out a way for their deliverance, for within half an hour it would be flood, but in this little time before, they found a Cheſt, wherein was Five Pounds, Six Shillings, Eight Pence; which honeſt *Crow* caſt it into the Sea again, ſaying, *if God will pleaſe to ſave our lives, he will provide us a little food*, and ſo they went again up to the Maſt, where they to Admiration, hung by the Arms and Legs for Ten hours together, only the Boy was weary, that beaten with the Waves, he fell off, and was drowned; Now their fears increaſe upon them, and they know not what to do; but *Crow* adviſes his Man to cut down the Maſt, and when the flood came again, to ſit upon it, and ſo ſays he, *it may pleaſe God to drive us to ſome Ship*; This Counſel was taken, they commit themſelves to God upon this Maſt, and thus continued Tueſday night, Wedneſday, and Wedneſday night, in which time the Man was ſo tired with Hunger, Watching, and Cold, that he died: Now was *Crow* left alone in this ſad and deplorable condition, who prayed more earneſtly for ſuccour and relief, but durſt not ſleep, leaſt the Sea ſhould beat him off the Maſt, and when this diſtreſſed Creature was almoſt ſpent, his fleſh ſodden with Sea-water, and his Eyes almoſt cloſed up with Salt: In this Extremity, Providence preſents

preſents a Ship going for *Antwerp*, and the Wind not being favourable, they were driven out of the way thither, and eſpying ſomething afar off in the Sea, they ſuppoſed it to be a Fiſher-boy, and ſteered from it; *Crow* ſeeing this, held up his Cap, and ſhaked it over his head, whereby at lenght they were moved to go to him, and ſo they took him in; when he came into the Ship, though he was half dead, yet being careful of his New Teſtament, he pluckt it out of his Boſom, and gave it to ſome to dry; They in the Ship were careful of him, and with great difficulty recovered him, and carried him with them to *Antwerp*, where the fame of his being ſo miraculouſly preſerved, drew many to ſee him, and relieve him with neceſſarys, *Acts and Monuments.*

IX. In the year 1630. *May* 1. The *Moſcovy* Marchants of *London* ſent a Ship, called the *Salutation* for *Greenland*, which arrived there in ſafety, *June* 11. following, together with two other Ships, all which were commanded by Captain *William Goodler:* The Captains Ship ſtayed at *Belſound*, The *Salutation* at the *Foreland*, the Captain having killed ſtore of Whales, made a quick Voyage, and ſent for the *Salutation* to take in part of her Train-Oyl; in the way meeting with croſs winds, the Maſter ſent Eight of his Men aſhore to kill ſome Veniſon, who taking with them a brace of Dogs, a Firelock, two Lances, and a Tinder-box went on ſhore, and killed fourteen good Dear; night coming on, being weary, they went to reſt, intending next day to end their hunting, and return to their Ship; But the next day proved foggy, and much Ice being betwixt the ſhore and the Ship, the Ship was fain to ſtand ſo far off into the Sea, that they loſt ſight of her; They hunted on to *Green Harbour*, and there they found that the Ship was departed; they made all ſpeed poſſible with their Shallop to *Belſound* to their Captain, and for fear of delay, heaved their Veniſon over-board, but having no compaſs, they wandred up and down

so long, till the Ships were departed; This filled them with fear and astonishment, knowing that neither Christian nor Heathen had ever Inhabited those desolate Climates, and they had heard, that the *Moscovy* Merchants had once procured the reprieve of several Malefactors condemned to Death here in *England*, to whom they promised pardon, with rewards, and Provision of all things necessary, if they would stay one winter there, but when they came thither and took a view of the desolatness of the place, they chose rather to return for *England*, and satifie the Law with the loss of their Lives, than to stay in so desolate and darksome a Countrey; They remembred also a more terrible instance of Nine able men left there formerly by the same Master, who now left them, that all dyed miserably upon the place, and whose Bodies were wretchedly disfigured by the Bears and Foxes; All which made them stand like men amazed, looking one upon another; and that which increased their horrour was, their want of all necessary provisions, no Clothes for Shift, or Warmth; no Food, no House for Shelter; After a while, considering the danger of delay in Extremity, they advised upon the most likely course for their Preservation; and resolved to go to *Green Harbour*, to hunt for Venison, where in their going, stay, and return, they killed nineteen Deer, and four Bears, with which they laded their Shallop, and finding another old Shallop left there, they laded it with the Greaves and Fritters of Whales that had been boyled there that year, and so took their way to *Belsound* to their Tent, where they intended to winter; In the way of their Passage, they had like to have lost all their Provision, but saved it by a desperate Remedy, running into the high-wrought Sea, and by force drawing their Shallops to the shore; This done, they arrived at *Belsound*, where they took out their Provision, considered their Tent, and with part of the Materials of a Tent thereby; pieces of old Caske, and old Shal-

lops (as'tis usual) they made up their House and Cabbin, where they lodged two, and two; and with Marvellous Industry, provided themselves with Fire, Wood, and Shelter against the Extremity of the cold, their Beds were the Deer-skins dryed; Having thus fitted every thing in the best manner they could, on the Twelfth of *September* looking out into the *Sound*, they espied two Sea-Horses lying asleep on a piece of Ice, whereupon hasting to them, with an old Harping Iron they slew them both, then flead, roasted, and eat them, not long after they killed another, but darkness and cold increasing upon them, and they viewing their Provision, found it too small by half, whereupon they agreed to eat one reasonable meal a day, and to fast Wednesdays and Fridays, except from the Greaves of the Whale, a loathsome meat, at which Diet they continued three Moneths; To repair their clothes and shoes, they made thread of Rope-yearn, and needles of Whalebone; *Oct.* 10. the night being grown very long, all the Sea was frozen over, and then grief and fear began to work upon them, but they prayed to God for strenght, and patience in their miseries, and by his assistance cheered up themselves to use the best means for their Preservation; Then for keeping their Venison, and saving their firing, they thought best to roast every day half a Deer, which they stowed in Hogsheads, leaving as much raw as would serve every Lords-day a quarter: Here another Tryal of their Patience befel them; their Whale-Fritters, which had been drenched in the Salt-waters, and lay close together, were grown mouldy, and spoiled, and again surveying their Bear and Venison, they found it would not afford them Five Meals a week, so they were fain to cut off one meal more, and for Three Moneths after, they fed four days each week upon the mouldy Fritters, and the other Three they feasted on Bear, and Venison; Besides the want of Meat, they began to want Light, no Sun appearing from the Fourteenth

Fourteenth of *October*, till the Third of *February*, but the Moon ſhined as here in *England*; againſt this trouble, having found a ſheet of Lead in the Coopers Tent; with Rope-yarn and Oyl they made a Lamp, which they kept continually burning to their great comfort: In the beginning of *January*, as the days began to lengthen, the Cold ſtrengthned to that Extremity, that it raiſed Bliſters on their Fleſh; and if at any time they touched Iron, it would ſtick to their Fingers like Bird-lime; if they went out to fetch water, it would ſo pinch them, that they were ſore, as if they had been beaten? They drank nothing but Snow-water from the Tenth of *January*, till the Twentieth of *May*, which they melted with hot Irons; The latter end of *January* they found their food would laſt but ſix weeks longer, but they had recourſe to God for ſupply, and looking out on a bright day, they ſaw a great She Bear with her Cub, coming toward the Tent, her they ſlew with their Lances, the Cub eſcaped, they drew her into the Tent, and this Bear ſerved them Twenty days: In *March* the days ſo lengthened, that the Fowl and Foxes came abroad, of which Foxes, they by Traps catcht fifty, and ſixty Fowles as big as Pigeons, and killed Seven more Bears, ſo that now eating two, or three meals a day, their ſtrength was much increaſed; The firſt of *May* the Weather grew Warmer, ſo that they went out to ſeek Proviſion; In this Month there came two Ships from *Hull* into the *Sound*, who knowing ſome men had been left there the year before, and being deſirous to be ſatisfied whither they were dead, or a live, the Maſter manned a Shalop to go as near the ſhore as they could, and ſo over the Ice to the Tent, when theſe men came near the Tent, they halled them with the uſual word of the Sea, crying *Hey*, To which, one of them in the Tent anſwerd again, *Ho*, which ſudden anſwer almoſt amazed them all, but percieving them to be the very men left there, with joyful hearts they imbraced one

another; The men left their Tent, and went with them to their Ship, where they ſtayed till the *London* Fleet came, which was Three days after; They went aboard the Admiral, Captain *Goodler*, who made them very welcome, gave them Apparel, to the value of Twenty Pounds, and after Fourteen days refreſhment, they grew all perfectly well, thus they continued in the Fleet till the Twentieth of *Auguſt*, when they ſet Sail, and at laſt came ſafe into the River of *Thames*, and the *Moſcovy* Merchants dealt well by them. The names of theſe Eight men were *William Fakely* Gunner, *Edward Pelham* Gunners Mate, that wrote this ſtory; *John Wiſe*, and *Robert Goodfellow* Sea-men; *Thomas Ayres* Whale-cutter, *Henry Best* Cooper, *John Daws*, and *Richard Kellet* Land-men, *Stows Chronicle.* p, 1017.

X. In the year 1636. A Ship being at *Newfound-Land* a fiſhing ſomewhat late in the year, the Ice came upon them in great pieces, and being ready to hoiſe Sail to return home, they ſent out Six men in the Boat to weigh their Anchor, which whilſt they were doing, a great flake of Ice comes between them and their Ship, and carries them a drift, ſo that by all the means they and the Veſſel could uſe, they could not recover their Ship again, whereby they were expoſed to inevitable ruine, having neither Food, nor any accommodation to keep them warm; after they had continued thus three days and three nights, they began to be hunger-ſtarved, and accounting themſelves all dead men, they conſulted one with another what courſe to take, at laſt, though with great regret and grief, they reſolve one of them muſt die, to become food for the reſt, each Perſon deſired to die firſt, to be freed from that Torment they were in, ſo that they were forced to determine it by Lot; He upon whom the Lot fell, deſired to go to end of the Boat, there to recommend his Soul to God by Prayer, before he dyed; the reſt being in a deep Agony, upon apprehenſion of ſhedding the Bloud of

one

one of their Comrades; But while they were sitting together, lamenting, and imploring Gods favour to prevent such a Fact; even as they wished and desired it happened; for the Person separated by Lot to be killed, dyed upon the place where he was praying, which occasioned great Joy to them in this their deplorable condition, that hereby they were prevented from taking away his Life, which they so much dreaded; And judging this a good Omen, they proceeded to satisfie their hungers upon the dead Body; the Boat was still adrift, not frozen up, so that by the time their food was spent, they were brought ashore many Leagues to the Northward of *New-England*, where the Five landed alive, and the poor *Barbarians* pitying their Condition, helped them all they could, three of them dyed soon after, with the misery they had sufferred, the other two made a shift to get to *New-England*, and so at last by Gods mercy came to their Habitations in the West of *England*, having both lost their Heels, with the Extremity of the cold in the Boat. *Remark. Sea Deliverances.*

XI. Great were the Dangers, and Wonderful the Deliverances of *William Okeley* and his Company, the Relation of which from his own Book (saith Mr. *Wanly*) I have thus contracted; In the Year 1639. We took Ship at *Gravesend*, in the *Mary of London*, Mr. *Boarder* Master, bound for the *Isle of Providence*, in the *West-Indies*, Five Weeks we lay in the *Downs*, waiting for a wind, and then we set Sail, and came to Anchor near the *Isle of Wight*, but by this time all the Beer in our Ship stunk, and we were forced to throw it overboard, and so take in Vinegar to mix with water for our Voyage; The next Lords day we set Sail again, and comming between the Island, and the main Land, we stuck fast in the Sands, but the Tide coming in, heaved us off: The Sixth day after our setting Sail from the *Isle of Wight*, we discovered Three *Turkmen of War*, who chased us, and at break of day board-

ed

ed, and took us; having kept us close Prisoners a Sea, at the end of five or six Weeks, they brought us to *Algiers*, where I was sold for a Slave the first Market day, to a Patron, who told me, I *must allow him two Dollars a Month, and live ashore where I would, and get it where I could*; though I knew not where to levy the least Mite of it: Wandring up and down, I met with an *Englishman* in his little Shop, who traded with Tobacco, and a few other things; I became his Partner with a little money I had reserved, and a small *Modicum* my Patron had allowed me for my stock: Here I got Money, and hired a Cellar, were I laid up some other of my Goods; when weary of my Slavery, I formed a design for my Liberty, and communicated it to *John Anthony* Carpenter, *William Adams* Brick-layer, *John Jephs* Sea-man *John* a Carpenter, and two others, men of able Bodies, and useful in the intended project, which was to contrive the Model of a Boat, which being formed in parcels, and afterward put together, might be the means of our escape: They approved the Proposal, and in my Cellar we began our work; we provided first a piece of Timber of Twelve foot long to make the Keel, but because it was impossible to convey it of that length out of the City, but it must be seen and suspected; we therefore cut it in two pieces, and fitted it for jointing just at the middle, and then we provided Ribs, after which we made the Boat water-tite, and because Boards would require much hammering, and that noise was like to betray us, we bought as much strong Canvas as would cover our Boat twice over upon the Convex of the Carine; We provided also as much Pitch, Tar, and Tallow, as would serve to make it a kind of Tarpawling Cerecloth to swaddle the Naked Body of our Infant Boat; of two Pipestaves sawed at the Corners, we made two things to serve for Oars, and for our provision, we had a little Bread, and two Leather Bottles full of fresh-water, we also remembred to buy as much Can-

vas

was as would serve for a sail; we carried out these in parts and parcels fitted them together in the Valley about half a mile from the Sea, whither Four of our Company carried the Boat on their Shoulders, and the rest followed them, at the Sea-side we stript, put our clothes into the Boat, and carried it and them as far into the Sea as we could wade, and then all seven got into the Boat, but finding she was overladen, two of the Sea-men were content to stay on shore; Having bid them farewel, we anched out *June* 30. 1644. The Bill of Lading was *John Anthony*, *William Adams*, *John Jephs*, *John* the Carpenter, and *William Okeley*; Four of us wrought continually at the Oar, the Fifth was to free the Boat of that water, which by degrees leaked through our Canvas; our bread was soon spoiled with soaking in the Salt-water; our Fresh-water stunck of the Tanned Skins and Owze, yet we complained not; Three days with good Husbandry our bread lasted us, but then pale famine stared us in the face, water indeed we might have, but it must be Salt, out of the Sea, or that which had been strain'd through our own Bodies, and that we chose of the two; but we must not have that after a while, unless we would accept of the other first; and the misery was, that did not asswage our thirst, but increase it; The Wind too for some time was full against us, but God rebuked it, and made it our Friend; a second inconvenience was, that our Labour was without intermission; and a third, the Extremity of the heat by day, the season raging hot, the beginning of *July*, and we wanted Fresh-water to cool the heat; our labour made it insupportable to our Bodies, and our little hope made it as grievous to our Souls, one help we had, a poor one, he that emptied the Boat, threw the water on the Bodies of the other to cool them, but our Bodies thus scorched and cooled, rose up in Blisters all over; Great pain we felt, great dangers we were in, great miseries we indured, great wants we were under.

der, and had nothing but a little hope, food, and ſtrength; If any ask by what directions we ſteered our courſe to *Mayorck*, whither we deſigned to go; for the day a Pocket Dial did ſupply the place of a Compaſs, by night the Stars when they appeared, and when not, we gueſſed our way by the Motions of the Clouds; Four days and nights were we in this woful plight, on the fifth all hope, that we ſhould be ſaved, was periſhed, ſo that we let off our Labour, becauſe we had no ſtrength left, only we emptied the Boat of water; But then God ſent us ſome relief, for as we lay hulling up and down, we dicovered a Tortoiſe, not far from us aſleep in the Sea, had *Drake* diſcovered the *Spaniſh* Fleet, he could not have more rejoiced, we took up our Oars, ſilently rowed to our prey, took it into the Boat with great Triumph, we cut off her head, and let her bleed into a pot, we drank the Bloud, eat the Liver, and ſucked the Fleſh: It wonderfully refreſhed our Spirits, and we picked up ſome crumbs of hope: About Noon we thought we diſcovered Land, it's impoſſible to expreſs the joy of our raiſed Souls at this apprehenſion, we wrought hard, and after further labour were fully ſatisfied that it was Land, and proved to be *Mayorck*, which we kept within ſight of all day: *July* 6. about 10 at night we came under the Iſland, and crept as near the ſhore as we could, and durſt, till we found a convenient place, where we might thruſt in our Weather-beaten Boat; when we were come to Land, we were not inſenſible of our deliverance; but, though we had eſcaped the Sea, we might die at Land; we had no food ſince we eat the Liver, and drank the bloud of the Tortoiſe; therefore *John Anthony* and my ſelf were ſent out to ſcout abroad for freſh-water, becauſe we ſpak ſome *Spaniſh*; we came to a Watch-tower of the *Spaniards*, ſpake to them on the Watch, told them our condition, earneſtly begged ſome freſh water, and ſome Bread, he

threw

threw us down an old mouldy Cake; but so long as it was a Cake, hunger did not consider its mouldiness; then he directed us to fresh water which was hard by; we stood not telling of storys, we remembred our Brethern left with our Boat, and observing the Centinels Directions, came to a Well, where there was a Pot with strings to draw with, we drank a little water, and eat a bit of our Cake, but the Passage was so disused, that we had much ado to force our Throats to relieve our clamorous Stomachs; we return to our Boat, acquaint them with the good success of our Embassy, and all prepare to make to the Well; so tying our Boat as fast as we could to the shore, we left her to Mercy: Now we are at the well, which hath water therein, and we have something to draw, but God must give us a Throat to swallow; for *William Adams* attempting to drink, after many Essays, was not able to swallow it, but still the water returned, so that he sunk down to the ground faintly saying *I am a dead Man*, but after much striving he took a little, So refreshed with our Cake and water, we lay by the Well side, till the morning; When it was clear day, we again went to the Watchman, intreating him to direct us the ready way to the next House or Town, where we might find relief; He civily pointed us to one about two miles off, and long it was, e're our blistring feet could overcome the tediousness of that little way; when we came thither, the honest Farmer moved with our Relation, sent us Bread, and Water, and Olives, and seeing us thankful Beggars, inlarged his civility to us, called us into his house, and gave us good warm Bean pottage, which seemed to me the most pleasant food that ever I eat in my life; Thence we advanced to the City of *Mayork*, about Ten miles from that place, that night we lay by a Well side, and in the morning we entred the Suburbs; The Vice Roy was informed of us, and we were commanded to appear before him, who after he had examined us,

and

and heard our Story, ordered we should be maintained at his own Cost, till we could have passage to our own Country; But our *English* Ships seldom trading thither, we petitioned the Vice Roy for Passage in the King of *Spains* Gallies, which were in the Road bound for *Alicant*, which he graciously granted us; After some other troubles, we met with contrary winds, and it was five weeks e're we could reach the *Downs*, where we arrived in *Sept.* 1644. The Commander of the Ship was Captain *Smith* of *Rotherhith*, Mr. *Tho. Saunders*, my Wives Brother being in *Mayork*, not long after we came from thence, saw our Boat hung up for a Monument upon the side of the great Church there; and Mr. *Robert Hales* was there 1671, and assures me, that he saw the naked Ribs and Skeleton of it then hanging in the same place. *Wanly Hist. Man.* p. 642.

XII. A Ship of *New-England* going from *Boston*, to some other parts of *America*, was through the continuance of contrary winds kept long at Sea, so that they were in very great straights for want of Provision, and seeing they could not hope for any relief from the Earth, nor the Sea, they apply themselves to Heaven in humble and hearty Prayers, but no calm insuing, one of them made this sorrowful Motion, that they should cast Lots which of them should die first, to satisfie the ravenous Hunger of the rest; after many a sad debate, they came to a result, the Lot is cast, and one of the Company is taken, but where is the Executioner to be found to act this Office upon a poor innocent? It is Death now to them to think who shall act this bloody part in the Tragedy; But before they fall upon this involuntary Execution, they once more went unto their Prayers, and while they were calling upon God, he answered them, for there leapt a mighty Fish into the Boat, which was a double joy to them, not only in relieving their miserable hunger, which no doubt made them quick Cooks, but because they lookt upon it to be sent from

God

God, and was a Token of their deliverance; But alas the Fish is soon eaten, and their former Exigencies come upon them, which sunk their Spirits in despair, for they know not of another Morsel: To Lots they go again the second time, which falls upon another Person, but still none can be found to sacrifice him; they again send their Prayers to Heaven, with all manner of fervency, when behold a second answer from above; A great Bird lights, and fixes it self upon the Mast, which one of the Company espies, and up he goes, and there she stands, till he took her with his hand by the Wing; this was Life from the Dead a second time, and they feasted themselves herewith, as hoping this second Providence was a fore-runner of their compleat deliverance; but they have still the same disappointments, they can see no Land, they know not where they are, hunger again increases upon them, and they have no hopes to be saved, but by a third miracle; they are reduced the third time to the former course and straight to cast Lots, and when they were going to the heart-breaking work to put him to Death upon whom it fell, they go to God their old Friend in Adversity, by humble and hearty Prayers; and now they look, and look again, but there is nothing; their Prayers are concluded, and nothing appears, yet still they hoped and stayed, till at last one of them espies a Ship, which puts new Life into all their Spirits, they bear up with the Vessel, they man their Boat, they desire, and beg like perishing humble Suppliants to be taken in, which they are admitted, and the Commander being acquainted with one of them, relieves them plentifully, and sets them all safe ashore, to the great rejoycing of their Souls, *Sea Deliverances.*

XIII. In the year 1616. One *Pikman* a *Fleming* coming from *Droutheim* in *Norway*, with a Vessel laden with Boards was overtaken with a calm, during which, the current of the Sea carried him upon a Rock,

Rock, or little Iſland toward the Extremities of *Scotland*, to avoid a wreck, he commanded ſome of his men to go into the Shallop, and to tow off the Ship; coming near the Iſland, they ſaw ſomething which was more like a Ghoſt, than a living Creature; a Body ſtark naked, black and hairy, a meager and deformed countenance, and hollow and diſtorted eyes; he fell on his knees, and joining his hands together, begged relief; which raiſed ſuch compaſſion in them, that they took him into the Boat: There was in all the Iſland no Graſs, nor Tree, nor ought whence a man could derive either ſuſtenance or ſhelter, beſides the ruins of a Boat wherewith he had made a kind of Hut to lie down under; The man gave this Relation of himſelf; That he was an *Engliſh man*, and that about a year before being to go in the Paſſage Boat from *England* to *Dublin*, they were taken by a *French* Pyrate, who being forced by a Tempeſt that immediately aroſe to let go the Paſſage Boat, left us to the mercy of the Waves, which carried us into the main Sea, and at laſt ſplit the Boat upon the Rock, where you took me in; I eſcaped with one more into the Iſland, where we indured the greateſt Extremities. Of ſome of the boards of the Boat we made the Hut you ſaw, we took ſome Sea-mews which dryed in the Wind and Sun, we eat raw; In the Crevices of the Rocks on the Sea-ſide we found ſome Eggs, and thus we had as much as ſerved to keep us from ſtarving; But our thirſt was moſt inſupportable, for having no freſh-water but what fell from the Sky, and was left in certain pits which time had worn in the Rocks, we could not have it at all ſeaſons, for the Rock lying low, was waſhed over with the Waves of the Sea; we lived in this condition ſix weeks, comforting one another in our common misfortune, till being left alone, it began to grow inſupportable to me; for awaking one morning, and miſſing my Companion, I fell into ſuch deep deſpair, that I had thoughts of caſting my ſelf headlong into the Sea, I know not what became of him

him, whither despair forced him to that extremity, or that looking for eggs on the steepy side of the Rock, he might fall into the Sea; I lost with my comrade the Knife wherewith we killed Sea Dogs, and the Mews upon which we lived, so that not able to kill any more, I was reduced to this Extremity, to get out of the Boards of my Hut a great Nail, which I made shift so to sharpen upon the Rock, that it served me for a Knife: The same necessity put me upon another Invention, which kept me last winter, during which, I indured the greatest misery imaginable, for finding the Lock and my Hut so covered with Snow, that it was impossible for me to get any thing abroad, I put out a little stick at the Crevice of my Hut, and baiting it with a little Sea Dogs fat, I by that means got some Sea-mews, which I took with my hand from under the Snow, and so I made a shift to keep my self from starving; I lived in this condition and solitude above Eleven Months, and was resolved to end my days in it, when God sent you hither to deliver me out of the greatest misery that ever man was in; The Sea man having ended his discourse, the Master of the Ship treated him so well, that within a few days, he was quite another Creature, he set him a shore at *Derry* in *Ireland*, and afterward saw him at *Dublin*, where such as had heard what had happened to him, gave him wherewithal to return into *England*. *Mandelsloes Travels*. P. 280.

XIV. A Ship of *Holland* being driven against her Will came to a place called *Nova Zembla*, where the Pole is elevated seventy six degrees, among many delays and great dangers scarce reached the *Orange Islands*; where they were set fast in a consolidated body of continued Ice, which threatned them every moment; at last being reduced to their ultimate hope, they resolve to return the same way they came, but now they find the Ship quite frozen up, not far from the shore, and thereupon they were forced to winter in *Zembla*, and wait for a better Season, therefore

for taking our Boards and Plankes, they built a poor ſhelter for themſelves and their ſtuff, and by good providence the Tyde had thrown up a good quantity of Timber, they not knowing from whence it came, which proved of great advantage to them, during their aboad; Here they had continual Fights with Bears, who ſometimes were driven away by making great outcryes, other times with ſhooting of them, but they found their Fleſh unwolſome meat; for in that Countrey the wild Beaſts, or Fiſhes of the Sea are food to the wild Beaſts of the Land, the fat of the Bears they made uſe of to burn for lights in the night; At laſt to increaſe their miſery, the Sun left them, which was the chief humane benefit they had; Thus were they in a barren Countrey in darkneſs, and having no company but the wild Beaſts; Vaſt mountains of Snow they with great difficulty were forced to remove, leaſt their Habitation ſhould be overwhelmed, and if at any time they went forth, their jaws were ſo benummed, they could ſcarce recover their former heat; The Bears being in the dark, and dull of ſight, did not venture much abroad to diſturb them; but there were a multitude of Foxes, which they catcht in Traps, and made of them food and Raiment, yet after all this the Almighty preſerved them, for in the Spring the Ice breaking, they got their Ship again, and ſailed ſafe to *Amſterdam. Grotius Annals.*

XV. And the ſame Providence that has appeared ſo wonderfully for the protection and diliverance of poor diſtreſſed Creatures at Sea, has likewiſe been very merciful in preſervation from moſt eminent dangers at Land, as among many Thouſand others (recorded in the Holy Scriptures, and others Hiſtories) it is exceeding manifeſt from the following Inſtances; In 1539, not far from *Sitten in Germany*, in the time of great Dearth and Famine, a certain Religious Matron having two Sons, and deſtitute of all manner of ſuſtenance, went with her Children to a Fountain

hard

hard by; praying to Almighty God, *That he would of his infinite goodneſs relieve their hunger*; as ſhe was going, a Perſon unknown met her by the way, and ſaluted her very kindly, asking her whither ſhe was going, who confeſſed to him *That ſhe was walking to that Fountain there, hoping to have ſome relief from Almighty God, to whom all things are poſſible, for* (ſaid ſhe) *if he nouriſhed the Children of* Iſrael *in the Wilderneſs forty years, it will not be difficult for him to beſtow a draught of water upon me, and my Children*, when ſhe had ſpoken theſe words, the man (who doubtleſs was an Angel of God) told her, *That ſeeing her Faith was ſo conſtant, ſhe ſhould return home, and ſhould then find ſix buſhel of meal, for the ſupport of her ſelf, and her Children*; the Woman returning home, found it to be according to his word. *Beards Theatre* p. 442.

XVI. *Philip Melanchon* reporteth, that in a Village near *Signea*, a Woman ſent her Son into the wood to fetch home her Cattle, in the mean while there fell ſo great a Snow, that the Boy could not return home again, his Parents being much troubled went the next day to ſeek him, and within three days found him in the midſt of the wood, in a place where the Snow had not fallen, They asked him why he did not make haſt home, he anſwered, *That he ſtay'd till it was Evening*, being inſenſible both of the time and the cold, They then demanded whither he had eat any Victuals; the Boy replyed, *There was a man brought him Victuals, which he did eat*, which they ſuppoſed to be his good Angel, who had been thus kind to him, and preſerved him from ſo great a danger. *Beards Theatre*. p. 440.

XVII. In the Year 1565. There fell ſo much rain in *Iſlebia*, that the waters bore down all before them, and particularly the houſe of a man, where a Child lay in the Cradle, which the Father, with the hazard of his Life brought forth, and carryed into a Neighbours houſe hard by; he then indeavoured to ſave two more of his Children, and took them in his arms

arms to carry them out of his house, but the waters were so strong, that one of his Children sitting upon a beam, was carryed away, and himself and the other were carried into the Orchard, where finding some ground he stood up to the neck in water, with the Child in his arms, and looking about for his other Child, he saw it sitting upon the piece of Timber, swimming toward him, which he likewise took into his arms, and getting upon an high pile of Wood, he continued with them there all night, none being able to afford him any help; next morning, when the waters where decreased, he came down, and looked for two other of his Children, whom he had left in the upper Room of the house, where he found the two Innocents fast asleep; he had no sooner taken them from thence but that part of the house fell also, which was a visible sign of Gods holy protection over them all. *Beards Theatre.* p. 444.

XVIII. In the horrid and bloody Rebellion in *Ireland*, a Religious Gentlewoman (with some others in her Company) was forced to fly for her Life, she having three Children, whereof one was at her Breast, but alas, these poor trembling Travellers had not gone far, before they were stripped naked by the *Irish*, who to admiration spared their lives but passing on, they came to a River where more of these bloody Villains met them, and would have drowned them therein; this virtuous Gentlewoman being not in the least discouraged, desired a small time, to pray, and as she lay naked on the frozen Ground, she began to consider, and resolve within her self, not to go voluntarily to so injust a Death; upon which her refusal, these miscreants dragged her by the heels, along the ground, with the rest of the Company, upon which she turned upon them, and on her knees said, *You should I am sure be Christians, and min I see you are; in taking away our miserable lives you do us a pleasure; but know as we never wronged you nor yours, you must dye also your selves, and one day give an Account of this*

Cruelty to the Judge of Heaven and Earth: Upon which, says an *Irish* Priest, *Let us not take their lives, but we will put them into the Island of Lake*; and a Boat being in the River, eight of them who were all then in Company, are put into the Island naked, and without meat, where after four dayes, some of them dyed of hunger and cold, but not this Woman, nor any of her Children; for the next day the two Boys found the hide of a Beast which had been killed, this, they and the Mother indeavoured to cast over them, lying upon the snow; the day after, a Boat goes by them, whom the poor Woman beseeches for Gods sake to carry her out of that place, but they being *Irish*, refused it; she then desires a little bread, but they answer they have none; then she begs a coal of Fire, for she had some fuel in the Boat, and thus with some Chips they mad a Fire, and the Boys taking a piece of the Hide, layd it upon the Coals, and began to gnaw it, but alas, without an extraordinary divine support, what could this do? thus they lived ten days without any visible supplys, and that good Woman profest it was by Faith in God she lived; for she had no Bread, but Ice and Snow, nor any Drink, but Water; but she said, she thought God put more substance into it, for it seemed as it were clammy. The next day a Boat carryed her out to the side of the *Bandmater* where yet she had been lost, but that she could not indure to see her Children dye in her sight, and therefore though the Two Boys were young, and so famished with hunger, that they had no strength, she perswaded them to go out of her sight, under pretence of seeking some Fire; the poor Children had not gone far, but they saw two or three great Dogs eating a man that had been killed; the Children were afraid of the Dogs, who needed not to have feared any thing, but to live in such a Condition; but one of the Dogs came running, and leaped upon one of the Children, without doing him the least hurt; and would run a little before, and then tarry till the Chil-

dren

dren came to him, and so led them to a house where smoke appeared, which was an *Irish* mans, protected by the *English* in *Antrim*, where they were courteously received, and the Mother sent for, and were all thus miraculously preserved, through the great mercy of God. *Remarkable Deliverances.* P. 19.

XIX. A terrible Tempest happened at *Turin*, in 1558. which beat down Houses, tore up Trees by the Roots, and by a mighty inundation of water drowned above forty persons, yet in the midst of Judgment God remembred mercy? for a Woman, who was newly brought to bed was drowned but the Infant she was delivered of, lying in the Cradle, was carried with the Violence of the water a great way off, and at last the Cradle stopping at the bough of an Apple-Tree, stood there firm, till the waters decreased. and after several days was found alive. Another Child at *Friburg* in *Misnia* falling into the River, was violently carried a great way, till it came to a Mill, where it stopped, and was miraculously taken up alive, *Beards Theatre* P. 442.

XX. Queen *Elizabeth* of glorious memory was often in very great dangers, and as often delivered, but especially in her Sister Q. *Maries* Reign, for while she was a Prisoner at *Woodstock*, a Fire was kindled between the Boards of her Chamber, which was verily supposed to be done on purpose to have burned her, but it was happily prevented: Likewise a Ruffian, who was one of her Keepers was suborned to Murther her, but this was also prevented by Divine Providence; At another time, *Stephen Gardner*, Bishop of *Winchester* sent a Villain to dispatch her, but could not have admittance, because of the absence of Sir *Henry Benningfield*, who had commanded his Brother not to suffer any man whatsoever, to come to her, till his return: Lastly, while she was a Prisoner in the Tower a Writ was sent for her Execution, by the procurement of *Gardner*, but the Lieutenant going presently to Q. *Mary*, she disowned the knowledge

thereof, and thereby she was wonderfully delivered *Clarks Exam. 2 Part.* P. 614.

XXI. in the Reign of Queen *Mary*, Dr. *Sands* and Dr. *Cox* fled both out of *England* in the same Ship, and before the Ship was out of sight, two of the Queens Guard were upon the Sea-shore to have apprehended Dr. *Sands*; but they had so prosperous a passage, that they landed safely at *Antwerp*, and were invited to the house of one Mr, *Lock* to Dinner; as they were at Table, Mr, *George Gilpin* the *English* Secretary came to them, and whispering Dr. *Sands*, told him, That King *Philip* made search for him to apprehend him, whereupon he immediately rose from Dinner, and though it rained very fast, yet he went out of the Gate, which leads to *Cleaveland*, and so made his escape to *Strasburg*, *Clarks Mirrour*, 2. 616.

XXII. In the year 1640. Dr. *James Usher*, Lord Primate of *Ireland* came over into *England*, being invited thereunto by some eminent Persons, wherein the special Providence of God did manifest it self for his preservation, it being the year before the bloody Rebellion broke out in *Ireland*, as if according to the Angels speech to *Lot*, nothing could be done there, till he was come hither and escaped to this *Zoar*. *Clark's Lives.*

To Conclude, innumerable are the Examples of the Almighty's Protection, and deliverance of the innocent, and those that trust in him in all Ages of the world, for as he punisheth the wicked with most severe Judgments, so he protecteth those that fear him, by the extraordinary assistance of his Holy Angels, to fulfil the Truth of what the Apostles Write. *Heb.* 1. 14. *That they are ministring Spirits sent forth to minister to them, who shall be Heirs of Salvation.*

CHAP.

CHAP. VII.

Divine Goodness to Penitents, with the dying Thoughts of several Famous Men, concerning a future State after this Life: Likewise divers remarkable Instances to demonstrate the reality, and certainty thereof.

WE read in the Holy Scriptures, that the Almighty resisteth the proud, but he giveth Grace to the humble; and therefore how passionately, and compassionately doth he exhort, and perswade men to Repentance, and Reformation, declaring that whosoever cometh unto him, he will in no wise cast off; yea, though their Sins and Transgressions are of a Scarlet and Crimson dye, even of the greatest magnitude, yet if they will forsake their evil ways, he will have mercy upon them, and save them; How vain therefore, and foolish are those desperate men in our Age, who having long continued in wicked and evil courses, endeavour to incourage themselves therein, by perswading themselves, and their wretched Companions, that there is no future account to be given in another world; which wicked attempt is ridiculous, as well as dangerous; since besides the undeniable evidence of the Holy Scriptures, and the Divine Providence whereby the whole world was Created, and is Governed; it is also very apparent, that all sorts of Men, of all Conditions, as Emperours, Kings, Philosophers, Statesmen, &c. of all Religions, *Heathens*, *Jews*, *Mahometans*, *Christians*; Of all Opinons among Christians, and of all Tempers, whether strict and serious, or loose and debauched, in all Ages of the World, from the Creation, they have left this great Observation behind them, *That upon Experience they have found,*

that what vain Thoughts ſoever men may in the heat of their Youth, and Luſt, entertain of Religion, yet they will ſooner, or later feel a Teſtimony which God hath given into every ones Breaſt, which will one day make them ſerious, either by the inexpreſſible Fears, Terrours, and Agonies of a Troubled mind, or by the inconceivable Peace, Joy, and Comfort of a good Conſcience; and of this we have many late, as well as former examples; ſome of which may be very neceſſary to be here inſerted, to manifeſt the Truth thereof.

I. *St. Auguſtin* is a famous Inſtance of Repentance, as we find very lively diſcribed in his Confeſſions; ſome few of which, I ſhall repeat in his own words, In my Youth, I even burnt to be ſatisfied in theſe lower pleaſures, and what was it I delighted in, but to love, and be loved? yea, I boiled over in my Fornications, and thou heldeſt thy peace, then wandred I ſtill further from thee, O my Joy, into other, and more fruitleſs ſeed-plots of ſorrows with a proud dejectedneſs, and an untyred wearineſs, but didſt thou indeed hold thy peace to me? No ſurely, for whoſe but thine were the words which my Mother, one of thy faithful Children ſang in my Ears? for I will remember, ſhe privately charged me, and with very much earneſtneſs fore-warned me, *That I ſhould not commit ſimple Fornication, but eſpecially that I ſhould never defile another mans Wife*: Theſe ſeemed to me no better than Womens advices, which it would be a ſhame for me to follow; but they were thy Counſels indeed, and I knew it not; but ran headlong with ſuch ſtupid blindneſs, that I was aſhamed amongſt my Equals to be guilty of leſs impudence, than they were, whom I heard to boaſt mightily of their Debaucheries, and glorying the more, the more beaſtly they had been; Yea, and I took pleaſure in committing of wickedneſs, not for the Pleaſure of the Act only, but for the praiſe and credit of it alſo; What is worthy of diſpraiſe, if Vice be not? But I made my ſelf worſe than indeed I was, that I might not be diſ-

disprais'd, and when I wanted opportunity to commit that naughtiness which should make me as bad as the worst, I would pretend I had done what I never did, that I might not be counted cowardly, in being innocent, nor faint hearted, in being more chast than they: Behold with what Companions I walked the Streets of *Babylon*, and I wallowed my self in the mire of it, as if I had reposed in a Bed of Spices, and most precious Ointments, and my invisible Enemy seduced me to the very center of sin, so that I ran into all manner of dissoluteness, and practised whatsoever I affected; a mist in the mean time depriving my sight, O my God, of the brightness of thy Truth, and mine Iniquity came from me, as if swelling from fatness. Surely thy Law, O Lord, punisheth Thievery, yea, and this Law is so written in our hearts, that Iniquity it self cannot blot it out: For what Thief does willingly abide a man to steal from him? no not a rich Thief, though his follow be driven to steal upon necessity: Yet had I a desire to commit Thievery, and did it, compelled neither by hunger, nor poverty, but even through a cloyedness of welldoing, and a pamperdness of Iniquity; for I stole that, of which I had enough of my own, and much better; nor when I had done, cared I to enjoy the thing which I had stoln, but only rejoycing in the Theft, and in it self: A Pear Tree there was in the Orchard next our Vineyard, well laden with Fruit, though not much temping, either for colour, or taste: To the robbing of this, a Company of lewd young Fellows of us went late on night, (having according to our idle custom, continued in our Gaming Houses till that time) from whence we came loaden with Fruit, not for our own liquorishness, but even to throw to the Hogs; and all this we did, not because we *might* do it but because we *would*: Behold my heart O Lord, behold my heart, which thou hast pity upon in the very bottom of the bottomless Pit: For I most wretched Young Fellow, unhappy that I was, I was unhappy in the

very entrance into my Youth; It is true, I begged Chaſtity at thy hands, and ſaid, *Give me Chaſtity, and Continency but do not give it me yet*, for I was afraid that thou wouldſt hear me too ſoon, and too ſoon deliver me from my Diſeaſe of Incontinency, which my deſire was rather to have ſatisfied than extinguiſhed; But now was the day come wherein I was to be ſet naked before my ſelf, and when mine own Conſcience was to convince me, for I found a vaſt Tempeſt in my own Soul which hurried me into a Garden, where I might be only with my ſelf; at which time, I was moſt ſoberly mad, being ſenſible enough what piece of miſery I at preſent was, but utterly ignorant how good I was ſhortly to grow; I ſat me down fretted in Spirit, and angry at my ſelf with a moſt Tempeſtuous Indignation, for that I went not about to make my Peace and League with thee, my God, which all my bones cryed out upon me to do, extolling it to the very Skies, upon which, giving liberty to my tears, the flouds of mine Eyes guſhed out, which was an acceptable Sacrifice to thee, O Lord, and then I cryed out, *How long? How long? O Lord, wilt thou be angry for ever, ſtill to morrow, to morrow, why not now? Wherefore in this very hour is there not an end put to my uncleanneſs*; Thus much I uttered weeping in the bitter contrition of my heart, when behold I heard a voice, as of a Boy or Child that ſeemed to come from ſome Neighbouring houſe, which ſaid in a ſinging Tune, *Take up and read, Take up and read*, which was often repeated; Inſtantly hereupon, I changed my Countenance, and began to conſider whether Children were uſed to ſing any ſuch words, but I could not remember to have ever heard the like, whereupon drying up the violent Torrent of my Tears, I got me up, interpreting it no other way, but that I was from God himſelf commanded to open the book, and to read that Chapter which I ſhould firſt light upon; Haſtily therefore I went, where I had

had left the Apostles Book, and snatching it up opened it, and in silence read that Chapter which I first cast mine eyes upon; *Not in rioting and drunkenness, not in chambring and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the Lusts thereof*; No further would I read, nor needed I, for instantly, with the end of this sentence, a Divine beam of Light, Comfort and Peace darted into my heart, and all the darkness of doubting vanished away, and thou, O my dear Lord, didst thereby so throughly convert me to thy self, as that I have no other hopes, nor thoughts in this world but of thee; for which, let my heart praise thee, and my Tongue, yea, let all my Bones say, O Lord, who is like unto thee, and do thou answer me, and say unto my Soul, *I am thy Salvation.* St. *Austins Confessions.*

II. Wonderful is the Account which we find in Mr. *Baxters Crucifying of the world*, in these words; *Sophronius*, Bishop of *Jerusalem* delivereth the following History as a most certain, and Infallible Truth to Posterity; That *Leontius Apanipasis*, a most famous and Religious man, who lived many years at *Cyrene* assured them, that *Synesius*, who of a Philosopher became a Bishop, found at *Cyrene* one *Evagrius* a Philosopher, who had been his old Acquaintance, Fellow Student, and Intimate Friend, but an obstinate Heathen: *Synesius* was earnest with him, (but in vain) to become a Christian, yet following his Arguments for Christianity very close, *Evagrius* discourses with him to this purpose, *That to him it seemed but a meer Fable and deceit, that the Christian Religion teacheth men that this world shall have an end, and that all men shall rise again in these Bodies, and their Flesh be made immortal and incorruptible, and that they shall so live for ever, and shall receive the reward of all that they have done in the Body, and that he that hath pity on the poor, lendeth to the Lord, and he that giveth to the poor and needy, shall have Treasure in Heaven, and shall*

receive an hundred fold from Christ, together with eternal Life; *Synesius* assured him, and proved to him by very cogent Arguments, that these things were most true, and certain, insomuch that being converted thereby, he and his Family were baptized, *Evagrius* soon after brought Three Hundred Pound in Gold to *Synesius*, to be distributed among the poor, upon condition that he would give him a Bill under his hand, that Jesus Christ would repay him in another World, which he did accordingly; *Evagrius* fell sick not long after, and thinking he should die, ordered his Sons, to put *Synesius* his Bill into his Hand, which was done, after which he died, and was buried: About Three days after the Philosopher seemed to appear to *Synesius* in the Night, and to say to him, *Come to my Sepulchre where I lie, and take the Bill, for I have received the Debts, and am satisfied, and for thy assurance, I have written a discharge with my own hand.* The Bishop told *Evagrius* his Sons what he had seen, though he knew nothing of the Bill put into his hand; whereupon they all go to the Sepulchre, and opening it, found the Bill in the Dead mans hand, thus subscribed, *Ego Evagrius*, &c. in English, *I* Evagrius *the Philosopher, To the Holy Bishop* Synesius *Greeting, I have received the Debt which in this Paper is written with thy hand, and am satisfied, neither have I any Action against thee for the Gold that I gave thee, and by thee to Christ our Saviour:* They that saw the thing, admired, and glorified God, who gave such wonderful Evidences of his fulfilling his Promises to his Servants; And saith *Leontius*, this Bill thus subscribed by the Philosopher, is kept at *Cyrene* most carefully in the Church to this day, to be seen of as many as desire it: And though (saith *Mr. Baxter*) we have a sure word of Promise sufficient to build our hope upon, yet I thought it not wholly unprofitable to cite this History, from so credible Antiquity, that the Works of God may be had in remembrance. Baxter *Crucifying the World*, *Preface.*

III. *Ce-*

III. *Cæsar Baronius* tells, that there was an entire Friendship between *Michael Mercatus* the Elder, and *Marsilius Ficinus*; and this Friendship was the stronger between them, by reason of a mutual agreement in their studies; It happened that these two discoursed together usually of the State of man after Death, and when they could not agree in some particulars, they concluded with this firm agreement, *That which soever of them two should first depart out of this Life, should (if possible) give an account to the Survivor, of the State of the other Life, and whether the Soul be immortal, or not*; This agreement being made, and mutually sworn to, they departed: In a short time after, it fell out, that while *Michael Mercatus* was one morning early at his study, upon a sudden, he heard the noise of a Horse upon the Gallop; and then stopping at the door, and immediately he heard the voice of his Friend *Marsilius*, crying out to him, O Michael, Micheal, *those things are true, they are true*; *Michael* wondring to hear his Friends voice, rose up, and opened his Casement, where he saw the back part of him, whom he had heard speak, in white, and galloping away upon a white Horse; He called after him, *Marsilius*, *Marsilius*, and followed him with his eye, but he soon vanished out of sight; *Michael* amazed at this extraordinary accident, very strictly inquired if any thing had happened to *Marsilius*, (who then lived at *Florence*, some distance from thence, where he likewise breathed his last;) and he found upon strict inquiry, that he dyed at that very time, when he was thus seen and heard by him. *Wanly Hist. Man.* P. 88.

IV. About the year 1060. There was a great Doctor buried at *Paris*, at the enterring of whom, when the Priest in the form then used, came to the words, *Responde mihi*, *Answer me*, the Corps sat upright on the Bier, and to the amazement of all that were there, cryed out, *Justo Dei judicio accusatus sum*; *At the just Tribunal of God I am accused*, lying presently down again.

again; The attendants being aſtoniſhed, deferred the Funeral till the next day, to ſee the Iſſue of this ſtrange accident, at which time a multitude met to obſerve the event; when at the ſame words again repeated, the diſturbed Body riſeth again, and with the like hideous noiſe cryed out, *Juſto Dei Judicio Judicatus ſum: By the juſt Judgment of God I am judged*; The People being yet more amazed, deferred the Interment one day longer, when almoſt the whole City thronged to this ſtrange Burial, and in the preſence of them all, at the reciting of the ſame words, he roſe up the third time, and cryed out *Juſto Dei Judicio condemnatus ſum, by the juſt Judgment of God I am condemned*, whereat as the whole City were affrighted, ſo *Bruno*, an eminent Doctor in that Univerſity, was ſeriouſly affected, and told them, *That as they had formerly heard, ſo now they ſaw, the Judgments of the Lord were unſearchable, and paſt finding out, for this Perſon whom we honoured for the ſtrictneſs of his Life, the modeſty, and unblamableneſs of his Converſation, cryeth out now, that he is damned by the juſt Judgment of God:* This dreadful Example he inforced upon the minds of the Auditors, with ſo many prevailing Arguments, that by the Bleſſing of God, ſeveral of them retired themſelves from the world, and ſpent the reſt of their days wholly in the ſervice of God, and preparing their Souls for an Eternal State in the world to come. *Dying Mens words.* p. 196.

V. *Charles* the 5th. Emperor of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after Three and Twenty Pitcht Battles, ſix Triumphs, Four Kingdoms won, and Eight Principalities added to his Dominions, which he ruled over Fourteen years, yet, at laſt reſigned all theſe, retired to his Devotion in a Monaſtery, had his own Funeral celebrated before his face, and left this Teſtimony of Chriſtian Religion, *That the ſincere profeſſion thereof had in it thoſe ſweets and Joys that Courts were Strangers to.* And *Philip* the Third of *Spain* lying on his Death Bed in

1621.

1621, sent thrice at Midnight for *Florentius* his Confessor, who with the Provincial of *Castile* discoursed to him of approaching Death, exhorting him to submit to Gods will, so gravely, that the King himself could not chuse but weep, and after some intermission from his tears, and thanks for his wholsome admonition, the King spake thus to him, *Do you not remember that in your Sermon on* Ash-Wednesday, *you said that some of your Auditors might dye that Lent; this concerns me, for to my fatal hour is now at hand but shall I obtain eternal felicity?* which words he uttered with great grief and trouble, adding likewise to his Confessor, *You have not hit upon the right way of healing, is there no other Remedy?* Which when he observed the Confessor thought he meant of his Body, the King added, *Ah, I am not solicitous of my Body, nor of my temporary Disease, but of my Soul*; The Confessor mournfully answered, *I have done what I could, I must commit the rest to Gods providence*; *Florentius* then discoursed at large of Gods mercy, remembring His Majesty what he had done for the Honour and Worship of that God, to which the King replyed, *Ah how happy were I, had I spent these Twenty three years, wherein I have held my Kingdom, in a retirement.* *Florentius* answered, *That it would be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life, and his Salvation at the feet of his Crucified Saviour, Jesus Christ, and submit himself to his Will*; *Willingly, willingly will I do this* (said the Heart-sick King) *and from this moment do I lay all that God hath given me, my Dominions, Power, and my Life at the Feet of Jesus Christ my Saviour, who was crucified for me*, and then among his last words he said to *Florentius*, Now *really you have suggested to me very great comfort.* *Fair Warning* P. 160.

VI. Prince *Henry*, Eldest Son to King *James*, and Queen *Anne*, was most zealous in his love to Religion and Piety, and his heart was bent, if he had lived, to have indeavoured to compound those unkind Jars

and

and differences that were among Religious men; He told the Dean of *Rochester*, *That he thought, that whereas he, and others like him, did as usual look him in the face when they came first into the Pulpit, their Countenance did as it were, say to him, Sir, you must hear me diligently, you must have a care to observe what I say* He used to say, *he knew no sport worth an Oath, and that he knew not what they called Puritan Preaching, but he loved that Preaching which went next his heart, and spake, as if they knew the mind of God*; His last words were; *O Christ, thou art my Redeemer, and I know that thou hast Redeemed me, I wholly depend upon thy Providence, and Mercy from the very bottom of my heart; I commend my soul into thy hand*: A Person of Quality waiting on the Prince in his sickness, who had been his constant Companion at Tennis, and asking how he did, he answered, *Ah* Tom, *I in vain wish for that time I lost with thee and others in vain Recreation*, He then added, *Now my Soul be glad, for at all parts of this Prison, the Lord hath set his aid to loose thee, Head, Feet, Milt, and Liver are failing: Arise therefore, and shake off thy Fetters, mount from thy Body, and go thy way.* Out of his Life, p.

VII. *Hugo Grotius*, the greatest Schollar that his Age boasted of, after so many Embassys happily performed abroad, and as many Transactions well managed at home; After an exact survey of all the *Hebrew*, *Greek*, and *Latin* Learning, after an unanswerable Treatise of the Truth of the Christian Religion, and many other Elaborate Discourses in Divinity, and other parts of Learning, concluded his Life with this Protestation, *That he would give all his Learning, and Honour for the plain Integrity, and harmless innocence of* John Urick; who was a devout poor man, that spent Eight hours of his time in Prayer, Eight in Labour, and but Eight in Sleep, and other necessaries, He also made this complant to another, who admired his astonishing Industry, *Ah! Vitam perdidi, operose nihil agendo; Ah! I have lost my Life in doing nothing industri-*

Stremia vis inertia

~~industriously~~, and gave this direction only to another, who desired it, as knowing his great Wisdom and Learning, *Be serious*. When he was on his Death-Bed, he sent for a Minister, professing himself to be the poor Publican, saying, *That he had nothing to trust to, but the Mercy of God in Jesus Christ, and wishing that all the world saw as much reason in Religion as he did. Dying Mens words.* p. 162.

VIII. *Salmasius*, that Excellent *French* Scholiar (whom the Learned men of his time never mention without such Expressions as these, *vir nunquam satis laudatus*, &c. A man never enough to be praised, nor to be mentioned without admiration) went out of the World with these words in his mouth, *Oh, I have lost a world of Time! Time that most precious thing in the world, whereof had I but one year longer, it should be spent in* Davids *Psalms, and St.* Pauls *Epistles*; *Oh Sirs* (said he to those about him,) *mind the World less, and God more: all the Learning in the world, without true Piety, and the Fear of God, is nothing worth*; *The fear of the Lord, that is Wisdom, and to depart from Evil, that is understanding. Ibidem.* p. 161.

IX. Sir *Francis Walsingham*, Secretary of State in Queen *Elizabeths* Reign, toward the latter end of his Life writ to the Lord Chancellor *Burleigh* to this purpose, *We have lived enough to our Country, to our Fortunes, and to our Soveraign*; *it is high time we begin to live to our selves, and to our God*; *in the multitude of Affairs that passed through our hands, there must be some miscarriages, for which a whole Kingdom cannot make our peace*: And being observed to be more melancholy than usual, some Court Humorists were sent to divert him, *Ah* (said Sir *Francis*) *while we laugh, all things are serious round about us*; *God is serious, when he preserveth us, and hath patience toward us*; *Christ is serious when he dyeth for us*; *the Holy Ghost is serious when he striveth with us*; *the Holy Scripture is serious when it is read before us*; *Sacraments are serious when they are administred to us*; *The whole Creation is serious in serv-*

ing God and us; those that are in Heaven and Hell are serious, and shall a man that hath one foot in the grave, jest and laugh? Wonly Hist. Man. p. 646.

X. Sir *Tho. Smith*, after he had many years served Q. *Elizabeth*, also as Secretary of State, and done many considerable Services to the Kingdom; A quarter of a year before he dyed, layd aside all publick Imployment, and discharging all his worldly Affairs, and Attendants, sent to two Reverend Divines, his singular good Friends, intreating them to draw him out of the word of God, the plainest, and axactest way of making his peace with God, and living Godly in this present world, adding, *That it was great pity men knew not, (or at least did not seriously consider) to what end they were born into this world, till they were ready to go out of it. Fair warning.* p. 168.

XI. Doctor *Donne*, a Person of as great Parts and Spirit as any this Nation ever beheld, when he was upon his Death-bed, took his solemn farewell of his most considerable Friends, leaving this with them, *I repent of all my Life, but that part of it which I spent in communion with God, and doing good*: That Person in a dying hour shall wish himself not a man, who hath not been a good Christian. *Idem.* p. 164.

XI. Arch-Bishop *Usher*, that Famous, Learned, and most pious Divine, after his indefatigable pains, as a Christian, a Schollar, a Bishop and a Preacher, went out of the world with this Prayer, *Lord forgive me my sins of Omission*; and *desired to dye as Mr.* Perkins *did, imploring the mercy and favour of God. Idem.* p. 164.

XIII. Sir *Philip Sydney*, a Subject indeed of *England* but they say chosen King of *Poland*, whom Q. *Elizabeth* called Her *Philip*, and the Prince of *Orange* called his *Master*, whose Friendship the Lord *Brooks* was so proud of, that he would have this to be part of his Epitaph, *Here lyeth Sir* Philip Sidneys *Friend*; whose Death was lamented in Verse by the then Kings of

of *France* and *Scotland*, and the two Universities of *England*. This great man lamented so much at his Death, the innocent vanity of his Life in writing his *Arcadia*, that to prevent the unlawful kindling of heats in others, he would have committed it to the Flames himself, and left this farewel among his Friends; *Love my Memory, cherish my Friends, their Faith to me may assure you they are honest. but above all, govern your Will and Affections by the Will and Word of your Creator, and in me behold the end of this world, and all its vanities. Ibidem.* p. 136.

XIV. Sir *Henry Wotton*, after his many years study, with great proficiency and applause in the University, his near Relation to the great Favourite, the E. of *Essex*, his intimacy with the Duke of *Tuscany*, and *James* the *6th.* King of *Scotland*, his Embassiyes to *Holland*, *Germany*, *Venice*, &c. was only ambitious of the Provostship of *Eaton*, being exceeding desirous to retire thither, to injoy his beloved Study and Devotion, saying often, *That this was the happiest time of his life, it being the utmost happiness which a man could attain to, to be at leasure to be, and to do good*; never reflecting on the spending of his former years without tears, and would often say, *How much time have I to repent of, and how little to do it in. Idem.* p. 154.

XV. Sir *John Mason*, Privy Counceilor to King *Hen.* 8. and K. *Edw.* 6. upon his death-Bed called for his Clerk and Steward, to whom he spake to this purpose, *I have seen five Princes, and been Privy Councellor to four; I have seen the most observable matters in Forreign parts, and been present at most Transactions for* 30 *years together, and I have learned this after many years experience, that Seriousness is the greatest wisdom, Temperance the best Physick, and a good Conscience is the best Estate, and were I to live again, I would change the Court for a Church, my Privy Councellers business, and bustle for an Hermits retirement, and the whole life I lived in the Pallace for one hours enjoyment of God in the*

Chap-

Chappel, all things else forsake me beside my God, my duty, and my prayer. Idem p. 153.

XVI. Mr. *Howard*, (afterward the learned E. of *Northampton*) being disturbed with Atheistical suggestions, put them all off this way, *If I could give any account how my self or any thing else had a being without God, how there came so uniform, and so constant a consent of mankind of all ages, tempers, and educations, (differing so much otherwise in their apprehensions) about the being of a God, the Immortality of the Soul, and Religion, in which they could not likely either deceive so many, or being so many, could not be deceived, I could then be an Atheist.* And when it was urged, that Religion was only a State Policy to keep men in awe; he replyed, *he could not believe it, since he was sensible that the greatest Polititians have sooner or later felt the power of Religion in the grievous lashes of their Consciences, and the dreadfulness of their apprehensions about that state wherein they must live for ever.* Idem p. 151.

XVII. *Galeacius Carracciolus* Marquess of *Vico*, a Noble Person of a great Estate, powerful Relations, both in the Emperour of *Germany* and the Popes Court, (the last of which was his near Relation) notwithstanding the great promises, and most endearing Letters of his kindred the bitter cryes and tears of his Parents, his wife and children, the loss both of his honour and estate; yet this worthy Person broke through all these temporal engagements, forsook his Country and all that was dear to him, to go to *Geneva*, and imbrace a reproached despised, and persecuted Gospel, chusing rather with *Moses* (to whom he is compared) *to suffer Afflictions with the People of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of this world, because he had a respect to the recompence of reward, and endured, as seeking him who is invisible*: He used to say, *That he should not look upon himself to be worthy to see the face of God, if he did not prefer one hours communion with Christ before all the riches and pleasures of the world. Galeacius's Life.*

XVIII.

XVIII. Famous and remarkable is the instance of the late Earl of *Rochester*, who though he spent a great part of his life in the height of Atheism, and all manner of prophaneſs and debauchery, yet upon his dying bed God was graciouſly pleaſed to hear the prayers of his neareſt Relations, and true friends, ſo that he became a moſt admirable Penitent, of which I ſhall inſtance ſome few particulars, as they are publiſhed by two Reverend Divines; He was the Son of the famous Lord *Wilmot*, and was a great proficient in learning; in the year One thouſand ſix hundred and ſixty he went to the Univerſity, at which time the general joy which overrun the whole Nation upon his Majeſties Reſtoration, was not regulated with that ſobriety and temperance which became a ſerious gratitude to God for ſuch a bleſſing, which had ſome ill effects in him, ſo that he began to love theſe diſorders too much: for after having travelled for ſome time, he returned back to the Court, where falling into company who loved thoſe exceſſes, he was at length intirely ſubdued by intemperance, ſo that he confeſſed for five years together he was continually drunk, not all the while under the viſible effects of it, but his blood was ſo inflamed, that he was not in all that time cool enough to be perfectly maſter of himſelf, which led him to do many wild and unaccountable things, and being a Perſon of extraordinary parts, his ſins were like them, ſo that he ſeemed to affect ſomething ſingular in his Impieties, as well as writings, above the reach of other men, taking all manner of pains to pervert others to wickedneſs, nay ſo confirmed was he in ſin, that he lived, and almoſt oftentimes dyed a Martyr to it: The licenciouſneſs of his temper, with the briskneſs of his wit, diſpoſed him to love the converſation of thoſe who divided their time between lewd actions, and irregular mirth, and ſo he came to bend his wit, and direct his ſtudies, and endeavours, to ſupport, and ſtrengthen thoſe ill principles of Atheiſm and irreligion in himſelf and others; An accident fell out about this time which confirmed him more in theſe courſes, for going to Sea in the year 1665 there happened to be in the ſame ſhip with him Mr *Montague*, and another Gentleman of Quality, theſe two, but eſpecially the laſt, ſeemed perſwaded, *That they ſhould never return into England*, and Mr. *Montague* ſaid, *he was ſure of it*, upon which the E. of *Rocheſter* entered into an engagement with the other Gentleman, not without Ceremonies of Religion, (Mr. *Montague* refuſing it) *That if either of them died he ſhould appear, and give the other notice of the future ſtate, if there were any*; After which in a fight with the *Dutch*, toward the latter end of the Action, the Gentleman aforementioned fell on a ſudden into ſuch a trembling, that he could ſcarce ſtand, and Mr. *Montague* going to hold him up, as they were in each others arms, a Cannon Bullet kild him out-right, and carried away Mr. *Montagues* Belly, ſo that he died in an hour after; but this Gentleman never appeared to the E. of *Rocheſter* afterward,

which

which was a great snare to him during the rest of his life; after which he went on *to commit all iniquity with greediness*, and yet even this desperate Sinner, that one would think *had made a Covenant with death, and was at an agreement with Hell*, and just upon the brink of them both, yet even now God to magnifie the riches of his Grace and Mercy, was pleased to snatch him out of the fire; so that falling into a great fit of sickness, he laboured under strange trouble and conflicts of mind, his spirit being wounded, and his Conscience full of Terrour, and saying, *If that God who dyed for great as well as lesser sinners, did not speedily apply his infinite mercies to his poor soul, his wound was such as no man could conceive or bear*, crying out, *That he was the vilest wretch and Dog that the Sun shined upon, or the Earth bore, that he now saw his error in not living up to that reason which God endued him with, and which he unworthily vilified and contemned, wishing he had been a starving Leper crawling in a Ditch, that he had been a Link boy or a beggar, or for his whole life time confined to a Dungeon, rather than to have sinned against his God*, and acknowledged, *that all the seeming absurdities of Religion, and the Holy Scriptures, and the contradictions thereof, framed by men of corrupt and reprobate Judgments were now vanished, and the excellency and beauty thereof appeared, he being now come to receive the truth in the love of it*; And upon his death-bed gave command to his Reverend Chaplain, *to preach abroad, and to let all men know how severely God had disciplined him for his sins by his afflicting hand, that his sufferings were most just, tho he had laid ten thousand times more upon him; and how God had laid on him one stripe upon another, because of his grievous provocations, till he had brought him home to himself, and declaring, that from the bottom of his soul he did detest and abhor the whole course of his former wicked life, and admired the goodness of God who had given him a true sense of his pernicious opinions and vile practises, warning all men in the name of God, and as they regard the welfare of their souls no more to deny his Being, or his providence, or despise his goodness, no more to make a mock of sin, or contemn the pure and excellent Religion of the ever Blessed Redeemer, through whose Merits alone he who was one of the greatest of Sinners, did yet hope for mercy and forgiveness*; and in this Penitent and Religious temper, and frame of Spirit, he sometime after gave up the Ghost. *Rochesters Life and Sermon.*

XIX. I shall conclude all with some brief remarks out of the Life of that Excellent and Worthy Person, the late Lord Chief Justice *Hales*, as lately published by a Reverend Divine. This Gentleman was descended rather from a good, than a Noble Family, and about the Seventeenth year of his Age went to *Oxford*, where he was placed under an able Tutor, and was an extraordinary proficient; but the Stage-Plays coming thither, he was so much corrupted by seeing many Plays, that he almost wholly forsook his Studies, of which mischief being sensible, he at his coming to *London*, resolved

ver to see a Play again, to which he constantly adhered; but one
ruption of the mind draws on another, so that he fell into many
outhful vanities, and kept too much ill Company with some vain
ople, till a sad accident drove him from it, for he, with some other
ung Persons being invited out of Town to be merry, one of the
ompany called for so much Wine, and went on in such excess, that
though Mr. *Hale* would have prevented it) he fell down as dead
efore them, so that all that were present, were not a little affrighted
t it, who did what they could to bring him to himself again; This
d particularly affect Mr. *Hale*, who thereupon went into another
om, and shutting the door, fell on his knees, and prayed earnestly
God both for his Friend, *That he might be restored to life again,*
d that himself might be forgiven, for giving such countenance to so
uch excess, and he vowed to God, that he would never again keep
mpany in that manner, nor Drink a Health while he lived:

His friend recovered, and he most Religiously kept his vow till his
ing day, and though he was afterwards pressed to drink healths,
rticularly the *Kings*, which was set up by too many as a distin-
uishing mark of Loyalty, and drew many into great excess after
s Majesties happy Restoration; but he would never dispence with
s Vow, though he was roughly treated for this sometimes, which
me hot and indiscreet men call obstinacy; This wrought such an
ntire change on him, that now he forsook all vain Company, and
vided himself between the duties of Religion, and the studies of
s Profession, in the former whereof he was so regular, that for six
d Thirty years time he never once failed going to Church on the
rds day, & though he was acquainted with all sorts of Learning,
t he seemed to have made the study of *Divinity* the chiefest of all
hers; He was a very merciful and upright Judg, and would hear no
auses but in open Court, which a great Peer once complained of
the King, But his Majesty bid him *content himself that he was no*
rse used, and said, *He verily believed he would have used himself no*
tter if he had gone to sollicite him in any one of his own Causes; He
ade it as a Rule to himself, *That in the administration of Justice,*
was intrusted for God, the King and Countrey, and therefore ought
do it uprightly, deliberately and resolutely, and yet was much con-
rned that though it was his duty to serve in the Office he was cal-
d to, *yet was it a great consumer of that little time we have here,*
ich he thought might be better spent in a pious Contemplative life,
d a due provision for Eternity J. *Hales Life*. Z No 61

To conclude. The most learned, wise, and serious Persons in all a-
s, have all concurred in their Judgements, as to a future State, and
ve thought it to be the greatest wisdom in this world, to be truly
ligious, and to *work out their Salvation with fear and trembling*.

FINIS.

There are lately published Three very useful and necessary Books, which are sold by Nath. Crouch, *at the* Bell *next door to the Widow* Kemp's *Coffee-House in* Exchange-Alley, *over against the* Royal-Exchange *in* Cornhill.

I. HIstorical Remarques and Observations of the Antient and Present State of *London* and *Westminster*, shewing the Foundation, Walls, Gates, Towers, Bridges, Churches, Rivers, Wards, Halls, Companies, Government, Courts, Hospitals, Schools, Inns of Court, Charters, Franchises, and Priviledges thereof; with an Account of the most Remarkable Accidents, as to Wars, Fires, Plagues, and other occurrences, for above 900 years past, in and about these Cities; and among other particulars, the Poisoning of K. *John* by a Monk; The Resolution of K. *Henry* 3. utterly to destroy and consume the City of *London* with Fire, for joyning with the Barons against him, and his seizing their Charters, Liberties and Customs into his hands; The Rebellion of *Wat Tyler*, who was slain by the Lord Mayor in *Smithfield*, and the Speech of *Jack Straw* at his Execution; the deposing of K. *Rich.* 2. and his mournful Speech at his resigning the Crown, with the manner of his being Murdered: The D. of *York*'s coming into the Parliament, and claiming the Crown in K. *Henry* 6. time. The Murder of K. *Henry* 6. and likewise of *Edw.* 5. and his Brother, by *Rich.* 3. called Crook-back; The Execution of *Empson* and *Dudley*; the Insurrection in *London* in K. *Henry* 8. time, and how 411 Men and Women went through the City in their Shifts, and Ropes about their necks to *Westm.* Hall, where they were pardoned by the King: The Speeches of Q. *Ann Bullen*, the Lord Protector, and Q. *Jane Gray* at their several Deaths upon *Tower hill*.

With several other Remarques in all the Kings and Queens Reigns to this Year 1684. And a description

he manner of the Tryal of the late L. *Stafford* in *West.* Hall; illustrated with Pictures of the most considerable matters, uriously Ingraven on Copper Plates, with the Arms of the 5 Companies of *London*, and the time of their Incorporating, by *Rich. Burton*. Author of the History of the Wars of *England*, &c. Price One Shilling.

II. The Wars in *England*, *Scotland* and *Ireland*; Or AN Impartial Account of all the Battels, Sieges, and other remarkable Transactions, Revolutions and Accidents which have happened from the beginning of the Reign of King *Charles* the First, in 1625. to his Majesties happy Restauration 1660. And among other particulars, The Debates and Proceedings in the Four First Parliaments of King *Charles* the First, with their Dissolutions. The Siege of *Rochel*. *The Petition of Right*. The Murther of the D. of *Buckingham* by *Felton*. The Tumults at *Edinborough* in *Scotland*, upon Reading the *Common-Prayer*. The *Et cætera* Oath. The Cursed Plots and Designs of the *Jesuits*, and other *Papists*, for imbroiling these Three Kingdoms. The Insurrection of the Apprentices and Seamen, and their Assaulting of Archbishop *Laud*'s House at *Lambeth*: Remarks on the Tryal of the E. of *Strafford*, and his last Speech. The horrid and bloody Rebellion of the Papists in *Ireland*, and their Murthering above Two Hundred Thousand Protestants in 1641. The Remonstrance of the State of the Kingdom, with the King's Answer thereunto. The Proceedings about the Five Impeached Members. An Account of the Parliament at *Oxford*, *January* 22. 1643. with their Proceedings and Dissolution. An Abstract of the Fights between the King and Parliament. The Death of A B. *Laud*. Mr. *Chaloner* and *Tomkins*, Sir *John Hotham*, Sir *Alexander Carew*, Duke *Hamilton*, Earl of *Holland*, Lord *Capel*, and others. The Illegal Tryal of King *Charles* the First, at large, with his last Speech at his Suffering *Jan.* 30. 1648. Together with the most considerable matters which happened till the Year 1660. Illustrated with Pictures of several Remrkable Accidents uriously engraven on Copper Plates. *Price One Shilling.*

III. The

III The *Protestant Scool-Master*; Or THE *Protestant* Instructed, wherein the most Considerable Errors of the *Papists* are discovered and the Protestant Religion is vindicated from *Heresy* and *Novelty*. 2. The Image of Antichrist, or the Usurpation of the Pope and Church of *Rome* over Kings and Emperours, in several Examples of the Tyranny of the Pope over several Kings of *England*, &c. 3. The Cruelties and Persecutions of the *Papists* against the *Waldenses* in *Piedmont*, *Bohemia*, *Germany*, *Poland*, *Lithuania* and *France*, with an Account of the bloody Massacre at *Paris*, and the terrible Sieges of *Sancerre* and *Rochel*. 4. The Cruelties of the Papists in *Italy*, *Spain*, *Portugal* and the *Low Countries*, with a Relation of the Original Practices, and cruel Tortures of the *Spanish Inquisition*. 5. The Persecution of the Protestants in *Scotland*, and *Ireland*; With a Prophecy thereof by Dr. *James Usher*, Archbishop of *Armagh*, forty years before it came to pass which exactly fell out. 6. The Persecution of the Protestants in *England*, for near six hundred years, with the Plots and Conspiracies against the Life of Queen *Elizabeth*: Likewise the *Spanish Invasion*: The *Gunpowder-Treason*; The *Burning of London*: The Late *Horrid Popish Plot* and the Murder of Sir *Edmundbury Godfrey*. 7. Plain and easie Directions for Spelling and Reading of *English* with all necessary Rules for reading the *English* Tongue more useful than any other Book of this kind. 8. Gods Judgment, upon Popish Persecutors discovered in some eminent Examples. 9. A Prayer of King *Edward* the Sixth, a while before his Death, against *Popery*. 10. The Speech of Queen *Elizabeth* to her Army at *Tilbury-Camp* in the *Spanish Invasion*, 1588. Concluding with Prayers and Graces. The whole being illustrated with many *Pictures* curiously engraven in Copper, describing the variety of Torments and Cruelties exercised by the Papists upon Protestants in most Countries in *Europe*. *Price one Shilling*.

All three Printed for *Nath. Crouch*, at the *Bell*, next to the Widdow *Kemps* Coffee-House in *Exchange-Alley* over against the *Royal-Exchange* in *Cornhill*.